

Library of the Theological Seminary,
PRINCETON, N. J.

Division.....*I*.....

Section*7*.....

Shelf.....

Number.....



Digitized by the Internet Archive
in 2015

THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

DECEMBER, 1822.

PRESENT STATE OF JERUSALEM.

The following interesting account of the present state of Jerusalem, is extracted from the Travels of Robert Richardson, M. D. along the Mediterranean and the parts adjacent, recently published.

THERE are two accounts of the ancient city of Jerusalem, which have come down to us with the sanction of high authority. The first is to be found in the third chapter of Nehemiah, who built the walls of the city, after the return of the Jews from the Babylonish captivity. My attention was particularly directed to this account by the Countess of Belmore, who visited the memorable spots in and about Jerusalem, with all the zeal and feeling of a pious Christian, taking the holy Scriptures for her guide, while at the same time she availed herself of all the light that modern travellers have been able to collect for the illustration of this most interesting portion of sacred topography. The other account is from the pen of the Jewish historian Josephus, who had the misfortune to witness the sacking and utter destruction of his native city by the victorious arms of Titus Vespasian. It is a tantalizing circumstance, however, for the traveller, who wishes to recognize in his walks the site of particular buildings, or the scenes of memorable events, that the greater part of the objects mentioned in the description both of the inspired

and Jewish historian, are entirely removed and razed from their foundations, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen feet broad, seven and a half thick, we are not more astonished at the strength, and skill, and perseverance, by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive-trees decaying, as if the hand that dressed and fed them were withdrawn; the mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all around about Jerusalem, the general aspect is blighted and barren; the grass is withered; the bare rock looks

through the scanty sward, and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless. How is the gold become dim; and every thing that was pleasant to the eye withdrawn. Jerusalem has heard the voice of David and Solomon, of prophets and apostles; and he who spake as man never spake, has taught in her synagogues and in her streets. Before her legislators, her poets, and her apostles, those of all other countries became dumb, and cast down their crowns, as unworthy to stand in their presence. Once she was rich in every blessing; victorious over all her enemies; and resting in peace; with every man sitting under his own vine, and under his own fig-tree, with none to disturb or to make him afraid. Jerusalem was the brightest of all the cities of the east, and fortified above all other towns, so strong, that the Roman conqueror thereof, and the master of the whole world besides, exclaimed, on entering the city of David, and looking up at the towers which the Jews had abandoned, 'Surely we have had God for our assistance in the war; for what could human hands or human machines do against these towers!' It is no other than God who has expelled the Jews from their fortifications. Their temple was the richest in the whole world; their religion was the purest; and their God was the Lord of Hosts. Never was there a people favoured like this people, but they set at nought the counsel of their God; trusted in their walls; and walked after the imaginations of their own hearts; their city was given up to the spoiler; the glory departed from Israel, and the sceptre from Judah; the day of vengeance arrived; and the rebellious sons of Jacob are scattered, and peeled, and driven under every wind of heaven, without a nation or country to call their own: unallegated, persecuted, plundered and reviled; like the ruins of a blighted tower, whose fragments remain to show the power that

smote it, and to call aloud to heaven and earth for repair. What a tremendous lesson for the kings and people of the earth to learn wisdom, and in the midst of their prosperity, to recognize the hand from which their comforts flow! It is impossible for the Christian traveller to look upon Jerusalem with the same feelings with which he would set himself to contemplate the ruins of Thebes, of Athens, or of Rome, or of any other city, which the world ever saw.—There is in all the doings of the Jews, their virtues and their vices, their wisdom and their folly, a height and a depth, a breadth and a length that angels cannot fathom; their whole history is a history of miracles, the precepts of their sacred book are the most profound, and the best adapted to every situation in which man can be placed; they moderate him in prosperity, sustain him in adversity, guide him in health, console him in sickness, support him at the close of life, travel on with him through death, live with him throughout the endless ages of eternity, and Jerusalem lends its name to the eternal mansions of the blessed in heaven, which man is admitted to enjoy through the atonement of Christ Jesus, who was born of a descendant of Judah. But we must turn to consider the Jerusalem that now is. In Egypt and Syria, it is universally called Goutés, or Koudés, which means holy, and is still a respectable, good-looking town; it is of an irregular shape, approaching nearest to that of a square; it is surrounded by a high embattled wall, which, generally speaking, is built of the common stone of the country, which is a compact lime-stone. It has six gates; one of which looks to the west, and is called the gate of Yaffa, or Bethlehem, because the road to these places passes through it; two look to the north, one is called the gate of Sham, or Daniascus; the other, the gate of Herod; the fourth gate looks to the east, or the valley of Jehosaphat, and is called St. Stephen's gate, because here the proto-martyr was stoned to death; it is close by the temple or mosque of Omar, and leads to the gardens of Gethsemane, and the mount of Olives, Bethany, Jericho,

and all the east of Jerusalem; the fourth gate leads into the temple, or harem schereef, which was formerly called the Church of the Presentation, because the Virgin Mary is supposed to have entered by this gate, to present her son, our blessed Saviour, in the temple. On account of a turn in the wall, this gate, though in the east wall of the city, looks to the south towards mount Zion; near to this there is another gate, which is small, not admitting either horses or carriages, of which last, however, there is none in Jerusalem; and from the wall resuming its former direction, looks to the east, it is called the Dung-gate; the last is called Zion gate, or the gate of the prophet David; it looks to the south, and is in that part of the wall which passes over mount Zion, and runs between the brook Kedron, or valley of Jehosaphat on the east, and the deep rivine, called the valley of the son of Hinnom; on the west, leaving about two thirds of mount Zion on the south, or outside of the walls, it is nearly opposite to the mosque which is built over the sepulchre of David. The longest wall is that which faces this, and is on the north side of the city; it runs between the valley of Gihon on the west, and the valley of Jehosaphat on the east. I walked round the city on the outside of the wall, in an hour and twenty minutes, and Lady Belmore rode round it on an ass, in an hour and a quarter: and the whole circumference, as measured by Maundrell, a most accurate traveller, is two miles and a half. The population of the Holy City is estimated at twenty thousand souls; five thousand of whom are Mussulmans; five thousand Christians; and ten thousand Jews. The Jews reside chiefly on the edge of mount Zion, in the lower part of the city, which, in the language of Scripture, is called the Daughter of Zion, near to the shambles, which are most dreadfully offensive; in passing them on a summer morning, a person is almost afraid to draw his breath, the inhalation of the vapour produces such a deadening effect upon the whole system. Many of the Jews are rich and in comfortable circumstances, and possess a good deal of pro-

perty in Jerusalem, but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest by awakening their cupidity some vile, indefensible plot, should be devised to their prejudice. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a ruined foreground, and up an awkward outside stair, constructed of rough unpolished stones, that totter under the foot: but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself it is found to be clean and well furnished, the sofas are covered with Persian carpets, and the people seem happy to receive you. The visitor is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem, having resided in Spain or Portugal, where the females had rid themselves of the cruel domestic fetters of the east, and, on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter. It was the feast of the Passover, and they were all eating unleavened bread; some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem: it is very insipid fare, and no one would eat it from choice. For the same reason I went to the synagogue, of which there are two in Jerusalem, although I only visited one. The form of worship is the same as in this country and, I believe, in every country, which the Jews inhabit. The females have a separate synagogue assigned to them as in the synagogues in Europe, and in the Christian churches all over the Levant. They are not, however, expected to be frequent or regular in their attendance

on public worship. The ladies generally make a point of going on the Sunday, that is, the Friday night or Saturday morning after they are married : and being thus introduced in their new capacity, once a year is considered as sufficient compliance on their part, with the ancient injunction, to assemble themselves together in the house of prayer. Like the votaries of some Christian establishments, the Jewesses trust more to the prayers of their priests than to their own. The synagogues in Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives above mentioned ; yet it was delightful to mix with them in your devotions, and to see performed before your eyes that ceremonial worship by the descendants of that very people to whom it was delivered by the voice of God. I should look at the ceremonies of Pagan temples as a matter of little more than idle curiosity, but the ceremonies of the Jews dip into the heart. This is the most ancient form of worship in existence ; this is the manner in which the God of heaven was worshipped by Abraham and his descendants, when all the other nations in the world were sitting in darkness, or falling down to stocks and stones. To the Jews were committed the oracles of God ; this is the manner in which Moses and Elias, David and Solomon, worshipped the God of their fathers. This worship was instituted by God himself, and in Jerusalem the chosen and appointed city ; and on the rock of Sion, God's holy hill, to sing a psalm of David, in company with the outcast race of Judah, winds to extacy the heart.

The vital history of the Christian faith passes over the memory, and you feel as if you joined your voice with those chosen spirits who spoke through inspiration, and told the will of God to man. The time will come when the descendants of his ancient people shall join the song of Moses, to the song of the Lamb, and, singing Hosannah to the Son of David, confess his power to save. I never see the fine, venerable aspect of a Jew, but I feel for him as an elder brother. I have an affection for

him, that far transcends my feeling for a Greek or for a Roman, who have left the world but childish rhythms and sprinklings of a groundless morality, compared with that pure and lofty thought that pervades the sacred volume. I have a desire to converse with him, and to know the communings of a heart, formed by the ancient word of inspiration, unanointed and unanealed by the consummating affiliations of Christianity. I would rather pity than persecute him for refusing the Gospel. The thunders of Sinai once rung in his ears, need we wonder that they have sunk deep into his heart? The rock must be struck before the water will gush out. The coal must be warmed before it can be fanned into a flame. The fort must be taken by gradual approaches. Sichæus must be abolished by little and little. They are a hard working and industrious people ; the world has never been oppressed by their poor ; the obstinacy with which they cling to their institutions shows the stuff that is in them. Plundered and expatriated for the long period of eighteen hundred years, they have earned their bread from under the feet of those to whom the writings of their fathers reveal the will of heaven, and from which we derive the soundest rules of life, and the gladdening hopes of a future existence. One would say, that the son of Judah was a gem, whom every Christian would be anxious to polish and refine : by how much it is more blessed to give than to receive ; they have given to all, but, saving the buffetings of tyranny and adversity, what have they received from the world? The elements of Christianity are incorporated in their institutions ; when they consider and know them, they will see that the religion of Jesus is but the consummation of their own. Let us treat them like fellow creatures : we owe them every thing, and they have not more of the original contamination of human nature than we ourselves.

The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females, and claim the European privilege of differing from their has-

hands, and maintaining their own opinions. They are fair and good-looking; red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils; and was informed that it is the general practice of the Jewesses in Jerusalem to go with their faces uncovered. They are the only females there who do so. They seem particularly liable to eruptive diseases; and the want of children is as great a heart-break to them now as it was in the days of Sarah.

In passing up to the synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever saw, with the exception of the caverned dames at Gornow, in Egyptian Thebes, who might have sat in a stony field as a picture of famine the year after the flood. The sight of a poor Jew in Jerusalem, has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steeps of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer, that the light of a reconciled countenance would shine on the darkness of Judah, and the day star of Bethlehem arise in their hearts.

LETTER FROM MR. FABER, ON THE TRUE INTERPRETATION OF ROMANS XI. 25.

To the Editors of the Jewish Expositor.

Gentlemen,

THOUGH I see not the slightest reason to alter my opinion in regard to the leading point maintained throughout my sermon preached before the Society for promoting Christianity among the Jews, yet in the interpretation of one particular text I am inclined to believe that I may have erred.

The text in question is Rom. xi. 25, Πρωσις απο μερους τω Ισραηλ γεγονεν, αχρις ου το πληρωμα των εθνων εισελθη.

Taking up what I believe to have been the common version of this passage both in English and in other languages, namely, *Blindness in part is happened to Israel, until the fulness of the Gentiles be come in*; Orobio, the Jew, thence very plausibly objects, that the apostle Paul, by describing the conversion of the Gentiles as *preceding* the redemption of Israel, contradicts the prophecies of the Old Testament, which (as he very truly observes) unanimously represent the redemption of Israel as *preceding* the conversion of the Gentiles.*

His objection doubtless holds good, according to the ordinary rendering of the passage; and yet nothing can be more clear, than that the passage, as it is vulgarly rendered, not only contradicts the ancient prophecies, (as Orobio remarks) but stands in direct opposition to the whole preceding argument of St. Paul himself.

Now it is utterly incredible, that the apostle should set out with arguing to the effect, that *the converted Jews would be the main instrument in producing the conversion of the Gentiles*;† and yet, that he should afterward describe the general conversion of the Gentiles, as *preceding* the general conversion of the Jews. Hence I think it

* Limborch. Amic. Collat. page 94.

† See my Sermon, § I. 2. (2.)

abundantly evident, merely on the principle of making St. Paul consistent with himself, that the passage, on which Orobio founds his objection, has been erroneously translated, and therefore entirely misunderstood; for it cannot be believed, that a man, in the very same breath, would argue with *one* tendency, and then make an assertion of a directly *opposite* tendency.

Taking such a view of the matter, I was once inclined to think, that by *the fulness of the Gentiles* was meant, not *the great collective body of the Gentiles*, but *the fulness of those times of the Gentiles mentioned by our Lord*: whence I was willing to render the passage, *Blindness in part hath happened to Israel until the fulness (of the times) of the Gentiles shall arrive*. By this version, St. Paul was made consistent both with himself and with the prophecies of the Old Testament; for he was represented, as only declaring, in exact accordance with our Lord's prediction* and with the parallel prediction of Daniel,† that Israel would not be nationally converted, until the times of the Gentiles should be fulfilled, or until the three times and a half should have expired.

Now St. Paul would have asserted an undoubted truth, had he made such a declaration; yet, upon more maturely weighing the question, I doubt whether such a declaration is conveyed in the words which he has thought fit to employ. Authors do, indeed, sometimes annex different meanings to the same word, as it occurs more than once in the same general context; but it is always the most safe to consider them, when they repeatedly use the same word in the same argument, as using it homogeneously. In the course then of the apostolic discussion now before us, St. Paul twice uses the term *fulness*; the first time in the 12th verse of the xith chapter of the epistle to the Romans; the second time, in the 25th verse of the same chapter. But, when he uses it the first time, he doubtless, by *the fulness of the Jews*, means *the whole body of the Jewish nation when con-*

verted to the Christian faith. Therefore, homogeneously, when he uses it the second time, he must be understood, by *the fulness of the Gentiles*, to mean *the whole body of the converted Gentiles*. This being the case, it is inconsistent with the principle of homogeneity, to interpret *the fulness of the Gentiles*, as denoting *the completion of the times of the Gentiles*. Whence it follows, that the litigated passage cannot be justly rendered, *Blindness in part hath happened to Israel until the fulness (of the times) of the Gentiles shall arrive*.

Yet, while this version of the passage is rejected, we can just as little admit the common version, upon which the objection of Orobio is founded; for, as I have already observed, it makes St. Paul contradict both the entire tenor of his own argument, and the unanimous testimony of the ancient prophecies. We must, therefore, seek out some other translation, which will not be liable to the same charge of palpable inconsistency.

It is well known, that the subjunctives of the Greek aorists bear a future signification, as well as a past. On this grammatical principle, Mr. Mede would render 'Οταν τελειωσι την μαρτυριαν αυτων, in Rev. xi. 7. not *When they shall have finished their testimony*, but *When they shall be about to finish their testimony*. I myself prefer a somewhat different rendering of that passage, proposed by Dr. More; but still it is indisputably capable of the translation advocated by Mr. Mede. Now the precise grammatical principle, which Mr. Mede makes the basis of *his* version of Rev. xi. 7, I would make the basis of *my* version of Rom. xi. 25. The second aorist subjunctive εισελθῃ, I would render in its future, not in its past, signification. *Blindness in part hath happened to Israel until the fulness of the Gentiles shall be about to enter in*.

Such is the translation which I would advocate; and it will be found effectually to answer the objection of Orobio, by making the declaration of St. Paul consistent, at once with the drift of his own argument, and with the general voice of ancient Hebrew prophecy,

* Luke xxi. 24.

† Dan. xii. 7.

which (as the learned Jew very truly remarks) invariably describes the redemption of Israel as *preceding* the conversion of the Gentiles. The apostle, after arguing at large, that the future general conversion of the Jews would be an infinitely greater benefit to the collective body of the Gentiles than the conversion of those comparatively few Gentiles, who, on the fall of the Jews, had embraced Christianity, for this plain reason, that the nationally converted Jews were destined to effect the national conversion of the great collective body of the Gentiles; the apostle, after copiously pursuing this argument, in exact accordance with the purport of ancient Hebrew prophecy, goes on to declare, that, blind as Israel may now be, this blindness will not be perpetual. It has happened to him, only until the fulness of the Gentiles shall be about to enter into the church. When the time shall draw nigh for the general conversion of the nations; when all things, in the course of God's providence, shall be made ready; and when the heathen shall be chronologically upon the very eve of embracing the Gospel; then will blindness depart from Israel; and then going forth the appointed successful missionaries to the Gentiles, will the now converted Jews be the honoured agents of gathering the Gentiles into the fold of Christ's flock.

The time for this great event is very definitely marked in prophecy. At the close of the times of the Gentiles, or at the expiration of the three times and a half, the Jews will be converted to the faith, and will be brought back from the countries of their dispersion. But the general conversion of the Gentiles will immediately follow the general conversion of the Jews; for blindness in part hath happened to Israel, only until the fulness of the Gentiles shall be about to enter in. Therefore the general conversion of the Gentiles will immediately follow the expiration of the times of the Gentiles, or the expiration of the three times and a half. In fact, the general conversion of the Jews and the general conversion of the Gentiles stand so closely connected with each other in point of chronology, that the former, whenever it shall take place,

will be the assured sign and harbinger of the latter.

That I have given a just view of St. Paul's argument in the xith chapter of his epistle to the Romans, I feel not the slightest doubt. In reality, it is no new fangled or paradoxical gloss of my own; precisely the same view of the apostle's argument was given by Dr. Whitby more than a century ago; and no one, I think, who reads the chapter with moderate attention, can understand the drift of St. Paul's reasoning in any other manner.

The mode in which Dr. Whitby sets forth the argument is as follows:—

"The apostle declares, that there shall be a greater and more glorious conversion of the Gentiles, than that which happened by occasion of the fall of the Jews; that the fulness of the Jews should be much more the riches of the Gentiles, than their fall was: and that the coming in of the Jews should be unto the Gentiles as life from the dead, and should much more enrich them than their casting off."

In this manner he states the apostle's argument; and from it he draws exactly the same conclusion that I have done, namely, that the general conversion of the Jews will *precede* and *produce* the general conversion of the Gentiles.

"There is to be another fulness of the Gentiles, by a more glorious conversion of them, and by a coming in of those nations which have not hitherto embraced the Gospel or have relapsed into heathenism or Mohammedism, to be effected, when this rejection of the Jews shall cease, and when God shall *send the Deliverer out of Zion to turn away iniquity from Jacob*. And of this only can we understand those words of the apostle; *If the fall of the Jews hath been* (already) *the riches of the* (Gentile) *world, and the diminution of them the riches of the Gentiles, how much more shall their fulness,* (that is, the time of their conversion) *be the increase and fulness of the same Gentiles*. They shall have a plenary conversion by the coming in of the Jews; and shall no more lord it over them as they do now, but shall serve them and flow in unto them. I have already shewed from Scripture prophecies,

that, after this conversion of the Jews, the nations generally shall *flow in to them, and walk in their light*; and so their fulness shall be the riches of the Gentiles, and as life from the dead to them. *Then the Gentiles shall come to their light, and kings to the brightness of their rising; and nations that have not known them, shall run in unto them; because God hath glorified them.*"*

Thus clear and explicit is Dr. Whitby. That learned divine, however, was a member of the Church of England; with some persons, therefore, who are influenced by names, the testimony of an intelligent dissenter may very possibly have more weight. Let us hear, therefore, what Mr. Bicheno says.

"The words, *Until the fulness of the Gentiles be come in*, are generally, I think, misunderstood. Most suppose the apostle to mean, that the Jews are to continue in a state of unbelief, till the general conversion of the Gentiles be effected. But this, I presume, cannot be the idea of the apostle: for IT EVIDENTLY APPEARS, that the general conversion of the Gentiles will not take place till AFTER that of the Jews and IN CONSEQUENCE of it. *Until the completion of the Gentiles be come*; that is, until the completion of the times of their power and dominion, as opposed to the reign of Christ and the saints."†

I doubt, whether the interpretation of Rom. xi. 25, here proposed by Mr. Bicheno, be the true one; because, as I have already shown, homogeneity requires the word *πληρωμα*, as it occurs in verse 12, and in verse 25, to be expounded homogeneously. But still Mr. Bicheno is perfectly right in stating that no version of verse 25, can be admitted, which militates against the universal testimony of the prophetic writings, and against the whole argument of St. Paul himself, that, "The general conversion of the Gentiles will not take place till AFTER that of the Jews, and IN CONSEQUENCE of it."

* Whitby's Paraph. on Rom. p. 101, 103.

† Bicheno's Restor. of the Jews, p. 191.

And now what is the final winding up of the matter? It is precisely that which I have set forth in my sermon, and which renders the conversion of the Jews a point of decidedly the FIRST importance. Missions, undertaken by us of the Gentiles, both have done, and may hereafter do much good in a small way: but, if, as the prophets unanimously declare, and as our best expositors always understand them to declare, the general conversion of the Jews is to PRECEDE and PRODUCE the general conversion of the Gentiles; nothing, I apprehend, can well be more evident, than that missionary societies conducted by Gentiles for the purpose of converting Gentiles PREVIOUS to the general conversion of the Jews, will never effect any thing upon a large scale. If they anticipate any very extended success, I fear they will find themselves grievously disappointed; for if the conversion of the Jews is to PRECEDE the conversion of the Gentiles, those persons who fondly imagine that they will be able to effect the latter PREVIOUS to the accomplishment of the former, seem to me to be indulging in the rhetorical figure usually called *hysteron-proteron*.

I have been informed, that some very worthy people are much out of humour with my sermon, on account of the conclusions which it sets forth from prophecy. I am really sorry, that they should be discomposed; but the fault is not mine: they must quarrel with St. Paul and the prophets, not with me. I am little inclined to employ what Eschylus calls *καπηλα τεχνηματα*, in my dealings with Holy Scripture, for the sake of humouring any men or any body of men. I have faithfully set forth what I believe to be the truth: but, if any person can confute me, I hope I shall always have the grace to acknowledge my errors. As yet however I have not happened to see any confutation of my opinions: nor am I at all sanguine in my expectations that I ever shall see one. It is written in the prophetic code as with a sun-beam, that *the general conversion of the Jews will PRECEDE and PRODUCE the general conversion of the Gentiles.* I am, your's, &c.

G. S. FABER.

REMARKS ON THE OBSERVATIONS OF HEBRAICUS.

To the Editors of the Jewish Expositor.

Gentlemen,

THE following brief observations were drawn up, on reading a communication from one of your correspondents, Hebraicus, relating to the interpretation of that remarkable prophecy of the Messiah, contained in Gen. xlix. 10. and which appeared in your Miscellany for September. Should they meet with your approbation, by inserting them, you will, Gentlemen, greatly oblige your constant reader, .

T. H.

THERE are three grounds upon which the interpretation proposed by Hebraicus seems clearly proved to be inadmissible; on each of which I would offer a few brief observations. The first is drawn from the *construction of the language*. For, first, the word עַד, which he would render, *for ever*, when used absolutely, does not bear that signification. The general sense of the word עַד, when it stands alone, is, as an adverb of place, *as far as, even to, before,* &c. as an adverb of time, *"whilst, until,"* &c. (for examples of which latter sense, see Gen. xxxviii. 11. Joshua ii. 22. When the phrase "for ever," is expressed by

עַד, the preposition ל is either prefixed (see Psalm ix. 19. Prov. xii. 19. Micah vii. 18.) or, it is joined in some way

with עולם, as לעולם ועד, (in which clause the preposition ל is evidently understood before עַד) in Exod.

xv. 18. and עולם עד, in Ps. xviii. 51.

Again, the particle כִּי joined with עַד, is not rendered "when" in a future sense, but always "until." Thus the learned Parkhurst, in his examples of עַד joined to other particles, says, "עַד כִּי, until, literally to, or, till, when, Gen. xxvi. 13. 2 Sam. xxiii. 10." (see Parkhurst's Heb. Lex. in voc. עַד.) In the passage referred to by Hebraicus, (Numb. xxiv. 23.) the word rendered "for ever," is not עַד but עַדִּי; not, however, to lay any stress on this variation, (which is only from the singular

to the plural form) the clause may equally as well be rendered, "but his latter end (shall be) unto perdition," (see Ainsworth in loc.) or, "for destruction." (see Dutch Annotat. in loc.) The last argument I would adduce under this head, is, that the preceding word רַגְלֶיךָ, is marked with the accent athnach, (א) a point with the Jews, answering to our colon.

The second ground on which my argument is founded is, the authority of the Talmuds, and such ancient versions as were made direct from the Hebrew. Onkelos, the most ancient of the Chaldee paraphrasts, renders the passage, 'Non auferetur habens principatum a domo Judæ, neque scriba a filiis filiorum ejus (עַד־דִּיִּית) עַד עַלְמָא מְשִׁיחָא' usque in sæculum, donec veniat Messias cujus est regnum," &c. How your correspondent has drawn support to his argument from this passage, I confess, is not very clear; for the sum of what is here said by the paraphrast is, that the dominion, &c. shall never fail from the house of Judah, until Messiah come; which is altogether the same as the original prophecy, except by the addition of the phrase, "for ever." The paraphrase of Jonathan Ben Uzziel, may thus be rendered, "Non deficient reges, de domo Judæ, neque scribæ legem docentes de semine ejus (עַד זִמֵּן) usque ad tempus constitutum quo veniat rex Messias, &c." Similar also to this is the construction of the passage in the Jerusalem Targum, "Non cessabunt reges e domo Judæ, neque etiam sapientes legem docentes e filiis filiorum ejus (עַד זִמֵּן) usquedam veniat rex Messias, &c." With these quotations from the Jewish commentators, the most ancient oriental and western versions of the passage perfectly agree. Thus the LXX. render it, 'Ουκ ἐκλείψει ἀρχῶν ἐξ Ἰουδα, καὶ ἡγούμενος ἐκ τῶν μνηρῶν αὐτοῦ, ἕως εἰς ἐλθῇ τὰ ἀποκειμένα αὐτῷ;' and the Syriac, 'Non deficiet sceptrum de Juda, et expositor de inter pedes ejus, donec veniat is cujus illud est,' &c. the Hebrew-Samaritan, and Samaritan, 'Non auferetur sceptrum de Juda, et dux de vexillis ejus, donec veniat Pacificus, &c.' and lastly, the

Vulgate Latin, '*donec veniat qui mittendus est.*'

The third and last reason I would adduce, is drawn from the *necessity of the argument*. Granting the construction proposed by Hebraicus to be admissible, what is the substance of the prophecy? Merely this—that when Messiah has come, the sceptre or chief authority shall never leave the tribe of Judah. But then, 1. What analogy does this bear to the other prophecies contained in this chapter, none of which, let it be observed, reach further than the times of the Messiah? And, 2. Of what importance to us is the prophecy thus interpreted; for it neither informs us whether Judah is to possess the authority till Messiah comes—nor does it give us a sign to judge whether Messiah is yet come—or rather it proves the contrary, because Judah does not now possess the *shebet* of power and legislation. Thus is one of the most clear and essential prophecies, one of the most precious portions of the writings of Moses unnecessarily done away with and lost. Nor is it one of the least objections to such a construction of the text, that it is one of those under which the unbelieving Jews take refuge, to evade, if possible, the rational arguments of Christians.

OBSERVATIONS OF ANOTHER CORRESPONDENT.

To the Editors of the Jewish Expositor.

Gentlemen,

THE explanation of Gen. xlix. 10. given in the Jewish Expositor for September, is a well known Jewish interpretation of that important prophecy. "Rabbini maliciöse discernant," says Poole in his Synopsis, "illa **כִּי** et **עַד**, (de qui subtilitate tripudiat R. Bechai, eamque R. Salomoni attribuit) et sic exponunt; non auferetur sceptrum **עַד**, i. e. in eternum, ut hic sit comma; alterum **כִּי** referunt ad sequentia, et vertunt *postquam*; in eternum, postquam venerit Messiah." Poole quotes the following decisive objections to this interpretation from Helvicus, a celebrated professor of Greek and the Oriental Languages at Geissen, of whose know-

ledge of Hebrew, Ladvocat, in his Dictionnaire Historique, gives the following account, 'Il savoit l'Hebreu si parfaitement, qu'il le parloit avec autant de facilite, que sa langue naturelle.'

First, This fanciful interpretation (commentum) is refuted by the doctrine of the accents, as taught by Elias. For Athnach, ^ (which, next to Silluk, is the greatest of all the accents, and answers to the colon, as Silluk does to the period) immediately precedes the word **עַד**, which has the accent Jethibb, an accent of much less power.

Secondly, **עַד** followed by **כִּי**, never has a separate meaning, but both together signify *until*, &c.

Thirdly, **עַד** in Judges iv. 24. marked with Jethibb after Athnach, can only be construed with the latter part of the verse. [I subjoin the passage alluded to by Helvicus, **וּתְלַךְ יִד בְּנֵי יִשְׂרָאֵל הַלֹּךְ וְקֹשֶׁה עַל יְבִין מֶלֶךְ כְּנָעַן עַד אֲשֶׁר הִכְרִיתוּ יְבִין מֶלֶךְ כְּנָעַן**, "And the hand of the children of Israel prospered, and prevailed against Jabin, the king of Canaan, *until* they had destroyed Jabin, king of Canaan."]

Fourthly, Onkelos, Jonathan, the Jerusalem Talmud, (as I suppose *Jeros.* signifies) Aben Ezra, Solomon Jarchi, David Kimchi, join **כִּי** **עַד**, and translate *donec, usque dum*, &c. and R. Bechai gives a similar exposition of **עַד אֲשֶׁר**, '*usque dum destruat area Silo.*'* In the Annotationes et Vindiciæ, which forms an Appendix to Noldius's elaborate work on Hebrew particles, I find a note on Gen. xlix. 10. from which I have selected the following additional arguments in support of the common interpretation of this prophecy. It is evident from the following examples, that Jethibb does not make a pause after an accent making a longer pause. See Exod. xxiii. 8. where **תָּקָה** is

* I suppose he adduces these authorities for the sense of **כִּי** **עַד**, in *other* passages, not in Gen. xlix. 10. for Onkelos translates **עַד** **עֲלָמָא**, and R. Bechai appears from a former part of Poole's note to support the same interpretation.

marked with Athnach, and the following כִּי with Jethibb. Ruth i. 12. Here Jethibb is placed under שְׁכֵנָה preceded by Silluk. 1 Sam. xxii. 3. Here Jethibb is placed under עַד in אֲשֶׁר, preceded by Zakeph-katon; and in all these passages the sense will not admit of a pause at the word marked with Jethibb. These minute criticisms are not without their use, as they show the sense in which the words כִּי עַד, must be taken by all who admit the authority of the accents. To these arguments must be added the authority of Jonathan, the Jerusalem Talmud, (as I apprehend *Hieros.* to mean) the Septuagint, Syriac, Arabic, and Vulgate versions, and a cloud of Jewish writers, (nubem testium Ebreorum) I may add, also, the context and the simple and obvious sense of the passage.

J. R.

FURTHER REMARKS ON THE SAME SUBJECT.

To the Editors of the Jewish Expositor.

Gentlemen,

I REQUEST you will favour me with the insertion of the following observations in your *next* number, as a reply to the attempt of Hebraicus, to prove the incorrectness of our authorized translation of Genesis xlix. 10.

He quotes the Targum of Onkelos in support of his translation of עַד. Onkelos is, indeed, to be preferred as the most faithful paraphrast, but an enquiry into the strict meaning of the word in the Hebrew text, will best determine the question.

We have as yet been furnished with no real ground for believing that עַד signifies "for ever." To prove that it is frequently so used, Hebraicus refers to one passage, Numb. xxiv. 20, but he has been unfortunate in his citation, as the word there occurs under a different form, viz. with the paragogic letter י, עַדִּי.

It may be questioned whether עַד by itself, can, in any instance, signify "for ever." He might, however, have adduced a passage less irrelevant, from Isaiah ix. 6. where עַד occurs joined by a Makkaph to אָבִי. Upon this the Targum is silent.

There is no proof established that the simple particle עַד signifies "for ever," on the contrary, we constantly find, that whereas in connection with other words and letters, it denotes with reference to time, an *infinite* duration; (עַד עוֹלָם) (עַדִּי עַד) so when alone, it denotes a *finite* duration. ת.

ON ROMANS XI.

To the Editors of the Jewish Expositor.

Gentlemen,

THE xith chapter of the Romans may very justly be said to be the chief stimulus with many Christians to exertion among the benighted children of Israel, and a very fundamental support to the sentiments of that Society the Lord has been so graciously pleased to raise up to send the glad tidings of salvation to them. But as in the construction of an edifice every stone of the principal parts thereof ought to be examined with care and scrutiny, that the superstructure may not be erected on unsound and doubtful materials, so every text in this essential chapter being as it were the foundation on which a large part of the Society has built its hopes, needs to be so cleared by the promised assistance of the Holy Spirit from all the obscurity which surrounds them, as to leave no doubt of the apostle's meaning, and, consequently, either to the removing away of a stumbling-block, or to the further establishment of the opinions formed from other portions of the same chapter.

There are two passages, the Scriptural meaning of which is very doubtful. The first of these is the 25th verse, "Blindness in part has happened to Israel until the fulness of the Gentiles be come in," an apparent contradiction with the 12th and 15th verses, where St. Paul appears to indicate that the nations of the Gentiles will not be converted, until the Spirit be first poured out on the Jews; but in the 25th verse, it seems that the blindness is not to depart from the Jews, until the Gospel be first embraced by the heathen; now here is the seeming inconsistency, in the 12th and 15th verses the Jews are to be converted before the

Gentiles; in the 25th verse, the Gentiles before the Jews.

The next passage which is involved in some obscurity and needs to have the rays of Gospel light thrown upon it, is the 26th verse, "And so all Israel shall be saved."

I trust, through the teaching of the Spirit, a competent friend of the Society,

of whom I know there are many, will take this into consideration, and make clear the apostle's meaning to the public, and especially to those who join with him in good will to the Jews, and the attempts now making towards their conversion.

I am, Your's, &c.
J.M., and a Lover of Israel.

PROCEEDINGS OF THE LONDON SOCIETY.

NOTICE RESPECTING THE SALE OF LADIES' WORK.

ENCOURAGED by the success of the Repository for the sale of Ladies' Work last year, which added to the funds of the Society the sum of £146. we most gladly avail ourselves of the kind offers we have had from many of our female friends to continue and increase this labour of love.

We beg, therefore, again to invite the co-operation of those who can devote any time to so desirable an object, trusting that many, who were before deterred by the shortness of the notice, will on the present occasion render their valuable assistance, as every offering, however small, will be thankfully received.

It may probably be thought advisable to hold the next sale rather earlier in the year, and we shall therefore be obliged to our friends to favour us with their contributions by the end of March, 1823, directed to the Secretaries, 10, Wardrobe Place.—And to any ladies who may wish to make enquiry respecting the most suitable articles, &c. &c. we shall be happy to afford all the information in our power.

B. WOODD,
C. S. HAWTREY,
D. RUELL,
Secretaries.

*London, 10, Wardrobe Place,
Doctors' Commons,
11th of November, 1822.*

JOURNEY OF MESSRS. MARSH AND HAWTREY, INTO THE WEST OF ENGLAND.

THE above gentlemen left London on Wednesday, the 2d of October, and on Thursday evening, the 3d instant, a Sermon was preached in the parish church of Poole, Dorset, (the Rev. W. Jolliffe, Rector,) by the Rev. W. Marsh. That new and spacious edifice was completely filled, and a collection was afterwards made of £18. 4s. 4d.

ANNIVERSARY OF THE DORCHESTER LADIES' ASSOCIATION.

The meeting was held at Dorchester, on Friday morning, October the 4th. R. Williams, Esq. M. P. in the chair. A very able Report having been read by the Secretary, (the Rev. W. Jackson, Vicar of Affpuddle,) Resolutions were moved and seconded by the Rev. Messrs. Hawtrey, Marsh, Venables, Onslow, &c. The collection at the doors was £14.7s.3d. besides a donation of £5. from Mrs. Digby, of Minterne House. In the evening Mr. Marsh preached at St. Peter's Church, the collection at the doors £10. An increasing interest in the cause was manifested. On Saturday evening a Sermon was preached by Mr. Marsh, at Millbourne Port, near Sherborne, (the Rev. Mr. Owen, Minister,) after which a collection was made of £7. 9s. 4d. On Sunday morning, the 6th instant, Mr. Marsh preached at Sherborne, collection £10.; and in the evening at Yeovil, collection £14. On the same day Mr. Hawtrey preached at the village church of Pitcomb in the morning, (the Rev. J.

Dampier, Minister,) and at Castle Cary in the afternoon, (the Rev. J. Hunt, Vicar); the collections, including £5. 10s. 4d. previously made at Brewham, were about £17.; the exceeding wetness of the weather on this day tended to thin all the congregations. On Monday our friends again met and proceeded to Exeter, where they attended on Tuesday morning

THE ANNIVERSARY MEETING OF THE
DEVON AND EXETER AUXILIARY
SOCIETY,

which was held at 12 o'clock, at the Hotel. Sir John Kennaway, Bart. being absent, the chair was taken by Major Richardson. The meeting was numerous and respectable. The Report having been read by the Rev. Mr. Dennis, (the Secretary,) Resolutions were moved and seconded by the Rev. Messrs. Vicars, Holmes, Marsh, Hawtrey, by Col. Young and Mr. Codnor, of Teignmouth. An increasing interest was evinced, and a collection made at the doors of £24.

The following morning the advocates of the cause proceeded towards Plymouth. At the kind request of Mr. Codnor they stopped at Teignmouth, where, at the short notice of about two hours, a meeting more numerous than could have been expected was assembled. Mr. Codnor having taken the chair, the object and proceedings of the Society were explained by Messrs. Hawtrey and Marsh. No collection was made; but a considerable interest in behalf of God's ancient people was apparently excited. Several collectors offered their assistance, and we may hope an Association may be formed there on a future occasion.

ANNIVERSARY OF THE PLYMOUTH
AND PLYMOUTH DOCK AUXILIARY
SOCIETIES.

The Anniversary Meeting of the Plymouth Auxiliary Society was held at the Great Room, at the Hotel, on Thursday morning, October the 10th. The Mayor, who had kindly consented to take the chair, was detained by official business, and it was therefore filled by the Mayor of Saltash. The meeting was well attended, and was addressed by the Rev. Messrs. Hitchings, Golding, Marsh, Hawtrey, and by Captain Hilliar, Lieut. Rhind, and Captain Thicknesse, (the

Secretary,) who also read the Report. Collection at the doors £8. 15s. 8d.

On Friday evening the Anniversary Meeting of the Plymouth Dock Ladies' Association was held at the Town Hall, a spacious room, which was quite full. The Rev. Mr. Hitchings was called to the chair, and a deep attention was paid to the addresses of the several speakers. A collection of £4. 14s. was afterwards made.

On Sunday, the 13th instant, Sermons were preached as follows:—Mr. Marsh, in the morning, at St. Andrews, Plymouth, (the Rev. Mr. Gandy, Rector,) no collection. The Rev. Mr. Thelwall (who joined the Deputation on the preceding day) at Stonehouse Chapel, collection £9. 4s. (the Rev. Mr. Golding, Minister.) Mr. Hawtrey, at Dock Chapel, (the Rev. Mr. Hitchings, Minister,) collection £9. 17s. 6d. In the evening Mr. Marsh preached at Dock Chapel, collection £11. 12s. 8d. Mr. Thelwall preached at Stonehouse without a collection.

ANNIVERSARY OF THE BRISTOL
AUXILIARY SOCIETY.

The Meeting of the Bristol Auxiliary Society was held at the usual place, on Thursday, the 17th instant. The Mayor kindly consented to take the chair. An able Report was read by the Rev. Mr. Biddulph. The meeting, which was more numerous than usual, was then addressed by the Rev. Dr. Hamilton, and Messrs. Simeon, Marsh, Hawtrey, Thelwall, Biddulph, Day, Glover, by Major Mackworth, and other Gentlemen. Major Mackworth, the son of Sir Digby Mackworth, Bart. having recently arrived from Palestine, where he had seen Mr. Wolff, excited much interest; as likewise did Mr. Thelwall, by the information which he imparted from personal knowledge of the state of the Jews in Holland. On the whole a deep and solemn impression was made on the assembly, and we may trust it will produce, under the divine blessing, renewed zeal in the cause. It was very pleasing to hear that the funds of the Bristol Society, during the last year, had exceeded those of the preceding one by £150.; and that this had chiefly been owing to the exertions of the Ladies' Association. The collection at the doors

was £29. besides the following donations :—

Hon. Lady Lilford, Clifton	20	0	0
Mrs. More, Barley Wood -	5	0	0
Mrs. Jennings, Chepstow	1	1	0
Miss Coulson, do. -	0	14	6
Savings of a little Girl, do.	0	10	6
Rev. T. F. Jennings -	0	10	6
E. L. by Rev. C. Hawtrey	10	0	0
A Friend, by Lady Lilford	20	0	0
A Friend, by Miss Hensman, for Hebrew Testament	5	0	0
Mrs. Ash, by Miss Ring, for Hebrew Testament -	2	2	0
Ladies' Quarterly Collection	30	10	0
Bromsgrove Association, by Mr. Brettel - -	10	6	0

The Sermons on this occasion were preached as follows :—

Tuesday, Oct. 15th, at St. James's Church, by Mr. Simeon - -	22	6	10
Wednesday morning, Oct. 16, at St. Werburgh's, by Mr. Thelwall - -	19	13	8
Wednesday evening, at Clif- ton, by Mr. Simeon -	36	14	9
Wednesday evening, at St. Philip's, Bristol, by Mr. Hawtrey - - -	6	14	8
Friday evening, Oct. 18, at St. Thomas's, by Mr. Simeon - - -	14	12	9
Sunday morning, Oct. 20, at St. Michael's, by Mr. Marsh - - -	14	14	0
Sunday morning, at West- bury, by Mr. Hawtrey, without a collection			
At Redcliffe, Bristol, by Mr. Thelwall - - -	9	5	8
Sunday evening, at Bedmin- ster, by Mr. Hawtrey -	11	0	0
Sunday evening, at Temple, by Mr. Thelwall -	17	5	8
Sunday evening, at Dowry, by Mr. Marsh - -	34	17	10
Public Meeting - -	29	0	0

After attending a meeting of the Ladies' Association, at Lady Lilford's, on Monday morning, our friends proceeded to Gloucester, where three Sermons had been preached on Sunday, the 20th, preparatory to a meeting for the formation of an Auxiliary Society, those in the morning and afternoon by Mr. Simeon, and that in the evening by the Hon. and

Right Rev. the Lord Bishop of Gloucester. A meeting for the above purpose was accordingly held at the Tolsey, on Tuesday, the 22d, which was numerously and respectably attended. The Lord Bishop of Gloucester presided, and was surrounded by about thirty of the Clergy of his Diocese. An Auxiliary Society and a Ladies' Association were formed. Her Grace the Duchess of Beaufort (who with her daughters was present at the meeting) became Patroness of the latter, and the Hon. Mrs. Ryder, President. The Bishop having opened the meeting in a very impressive manner, and the Rev. Mr. Hawtrey having stated the object, proceedings, and success of the Parent Institution, the following Resolutions were moved, and seconded, and unanimously adopted :—

On the motion of THOMAS WHITMORE, Esq. M. P. seconded by the Rev. CHARLES SIMEON,

I.—That this Meeting cordially approves of the views and undertakings of the London Society for promoting Christianity among the Jews, and rejoices in the success with which its endeavours have already been crowned, and in the encouraging prospects with which it is now favoured.

On the motion of THOMAS DAVIS, Esq. seconded by the Rev. A. S. THELWALL, A. B.

II.—That with a view of enlarging the funds of the London Society, and otherwise aiding its efforts, a Society be now formed, which shall be denominated "The Gloucestershire Auxiliary Society, for promoting Christianity among the Jews," and that it be governed by the Laws and Regulations now read.

On the motion of MAJOR-GENERAL ORDE, seconded by the Rev. H. BERKIN,

III.—That the Hon. and Right Rev. the Lord Bishop of Gloucester, be President; that Robert Bransby Cooper, Esq. M. P. Charles Owen Cambridge, Esq. Philip John Ducarel, Esq. and John Turner, Esq. be Vice-Presidents; * that Alexander Maitland, Esq. be Treasurer;

* We have great pleasure in adding to this list the name of the Rev. Dr. Hall, Prebendary of Gloucester, Master of Pembroke College, and Vice-Chancel-

the Rev. George Hodson, M. A. and the Rev. S. R. Maitland, Secretaries; and that John Baron, M. D. Mr. Chadborn, Mr. Claxton, Mr. C. T. Cooke, Mr. Davis, Major Elliott, Captain Hawker, R.N. Mr. Alderman Jones, Mr. John Jones, Mr. Montague, Mr. Mountain, Mr. Newenham, and Major-Gen. Prole, together with all Clergymen, members of this Society, do form a Committee for the ensuing year.

On the motion of DR. BARON, seconded by the Rev. WM. MARSH,

IV.—That for the purpose of engaging the important services of the Ladies of this City and County, in behalf of this Society, a Ladies' Association be now formed in connection with it, of which every Lady collecting or contributing half-a-crown per quarter shall be a member; and that her Grace the Duchess of Beaufort be Patroness, the Hon. Mrs. Ryder be President, Miss Phillpotts be Treasurer, and Mrs. S. R. Maitland be Secretary, of the proposed Association.

On the motion of THOMAS NEWENHAM, Esq. seconded by the Rev. JOHN KEMPTHORNE,

V.—That in conformity with the practice of the Parent Society, and in the hope of obtaining the pecuniary aid of such friends to the spiritual welfare of the Jews as are not members of the Church of England, a separate fund be opened for the receipt of Subscriptions and Donations, to be applied exclusively to the printing and circulating of the Hebrew Translation of the New Testament.

On the motion of MAJOR-GENERAL PROLE, seconded by the Rev. Dr. WILLIAMS,

VI.—That the Thanks of this Meeting be presented to the Worshipful the Mayor of Gloucester, for his kindness in granting the use of the Tolsey on this occasion.

(Signed) H. GLOUCESTER, *Chairman.*

On the motion of the Rev. THOMAS METHUEN, seconded by THOMAS WHITMORE, Esq.

VII.—That the Thanks of this Meeting be given to the Lord Bishop of this

Diocese, for his kindness in taking the chair on the present occasion, and for the sanction and support which he has given to this Society.

In reference to the 5th Resolution, a respectable Dissenting Minister rose, and declared the willingness with which he and his brethren should support that part of the Society's labours, which were directed to the circulation of the Hebrew New Testament amongst the descendants of Abraham. The lively interest excited in behalf of the cause was clearly manifested by the collections. More than £30. was collected at the door. The list of Annual Subscriptions amounted to about £70. besides £30. in donations. These sums, being in addition to £40. collected on the preceding Sunday at the Churches, afford, we trust, a pledge that the cause will be supported in the city and county of Gloucester, with a liberality proportioned to its importance.

On Wednesday, the 23d instant, our friends proceeded to Hereford, where a meeting of the Ladies' Association was held and numerous attended. The Rev. R. Strong was called to the chair, and, the Report having been read, the Meeting was addressed successively by the Rev. Messrs. Gipps, Hawtrey, Simeon, Birkin, Thelwall, Marsh, Bird, and Stillingfleet. A handsome collection of £54. was made at the doors. Mr. Marsh preached in the evening at Mr. Gipps' Church, collection £16. 1s.

On Thursday evening, the 24th inst., Mr. Simeon preached at Cheltenham, and a collection was made at the doors of £26. The same benevolent individual, who last year sent him £50. in aid of the Hebrew Testament Fund, this year repeated her donation. From Cheltenham the Advocates of the cause (except Mr. Thelwall, who was invited to preach at Worcester, on Sunday, the 27th) returned to their respective homes, deeply impressed with gratitude to God for the many mercies vouchsafed to them in their journey, and with a renewed conviction that his "servants" are indeed beginning "to take pleasure in the stones of Zion, and to favour the dust thereof;" from which they draw this heart-consoling inference, that "the time, yea, the set time, for the Lord to arise and have mercy upon her is come."

—Psalm cii. 13, 14

lor of the University of Oxford, whose obliging letter, accepting the office, was not received until after the meeting.

FORMATION OF AN AUXILIARY
SOCIETY AT DERBY.

ON Sunday, the 27th inst. the Rev. Legh Richmond preached in behalf of the Jews, in the morning, at St. Werburgh's, (Rev. Edward Unwin, Vicar,) when £23. 14s. 2d. was collected; in the afternoon, at St. Michael's, (Rev. J. G. Howard, Vicar,) when £8. 11s. 2d. was collected; and in the evening, at St. Peter's, (Rev. John Evans, Curate,) when £20. was collected. On Monday evening, (the 28th,) a public meeting was held for the purpose of forming an Auxiliary Society, which was organized in the following manner:

President,

Sir Matthew Blakiston.

Vice-Presidents,

Rev. Edward Unwin, M. A.

William Evans, Esq. M. P.

Treasurer,

William Newton, Esq.

Secretaries,

Rev. Robert Simpson, M. A.

Mr. George Cox.

and a Committee was also appointed. The Resolutions of the meeting were very ably moved and seconded by the Rev. Legh Richmond, assisted by other clergymen of the town and neighbourhood; at the close of the meeting, the further sum of £10s. 15s. 1d. was collected, and a donation of £5. by William Evans, Esq. is also to be added, making a total of £68. 0s. 5d.

ARRIVAL OF MR. M'CAUL FROM
POLAND, AND BAPTISM OF
A CONVERTED JEW IN ST.
PETERSBURGH.

MR. M'CAUL has arrived in England. Having taken his degree at the University of Dublin before he went out, and being now of age to enter upon the Ministry, he has returned for the purpose of receiving ordination. He came home by the way of St. Petersburg, where he received much kindness and encouragement from the friends of the Jewish cause. He had an opportunity of witnessing the interesting ceremony of the baptism of a converted Jew, of which he has given us the following account:—

On Thursday, 5th September, I attended in company with Mr. Becker, at the church of the Knights of Malta, to witness the baptism of a young Israelite, by birth a Swede, and by profession a portrait painter. He had been persuaded some months before to go to hear the Rev. Mr. Gosner preach. The latter is a gentleman whom the persecution of his brethren in the church of Rome had forced to seek an asylum in a foreign land; he found one in St. Petersburg, and protected by his imperial majesty, preaches in German the pure unadulterated word of the Gospel to immense congregations of all denominations, Greek, Roman, Lutheran, and *Jew*. Curiosity had induced the young Israelite to hear this gentleman, but curiosity which leads a sinner to hear the gospel, is not to be despised. Mr. Gosner's simple preaching soon convinced him of sin, and the want of a Saviour. He then applied to Mr. G. who pointed out Him that is mighty to save. After some months probation and instruction, he desired to be baptized, and as to all human appearance he had faith in the Lord Jesus, his desire was complied with. The church was quite full, and very many Jews were present. Mr. G. delivered a very impressive exhortation, in which he told the young convert not to make professing Christians his example, but to go to the word of God, to consider Jesus Christ himself as his only pattern, and his pure word as the only standard of Christian doctrine; when the act of baptism was performing, there was scarcely a dry eye in the whole assembly. To see one of the children of Abraham brought back to the fold from which they have so long wandered, to that good Shepherd, whose loving kindness they have so long despised, made the hearts of all present overflow with gratitude, and drew out many a prayer to the God of Abraham, to hasten that happy time, when the whole nation shall return to the green pastures and the streams of living water. This Jew is not the first who has been brought to the knowledge of the truth by Mr. Gosner's instrumentality, nor is it likely to be the last, as numbers of Jews constantly attend his preaching.

LETTER FROM MR. L. AT FRANKFORT.

THE three following communications have been addressed to our Committee by friends on the Continent, on the subject of opening an asylum for converted Jews, who may be persecuted on account of their professed belief in the Gospel of Christ. It will be obvious at once, that the rules by which our Society is governed, entirely preclude the Committee from giving any part of their funds to the temporal support of Jewish converts.

This reply has of course been given by the Committee, with an assurance that they would readily advance the *spiritual* welfare of such a colony, by the grant of books and by Missionary exertions. We present our readers with the communications, because they do prove this important fact, viz. that those, who have the best opportunity of knowing, are convinced that such an asylum begins to be necessary, on account of the numbers of the Jewish nation who *secretly* believe that Jesus is the Christ.

Frankfort, July 20th, 1821.

Revered Brethren in Jesus Christ,

FROM my early youth the Jews were objects of my deep interest; and, therefore, my zeal was so much the more excited in their behalf, when Mr. Marc arrived here, and entered upon his missionary work among the Israelites. Since that time this object has in a degree engaged my attention, and I have attempted to consider it from every point of view. But the result to which I have arrived is this, that, desirable as the deliverance of Israel is from the state of blindness in which it is held, all that hitherto has been done to that effect, is little calculated to produce that blessed change, and that the labours of individuals must be in vain, unless the Lord inclines the hearts of Christians at large to adopt other measures. The sending out of missionaries, and the dissemination of New Testaments and other Christian books among the Jews, were so far useful measures, because thereby they were stirred up to listen to and to examine the word of truth; and because several

individuals thereby actually have been brought to the saving knowledge of Christ. But this latter effect has brought to light a material defect, in so striking a manner, that every one, who is unprejudiced, must clearly see, that while this defect lasts we cannot proceed farther. We have here, under divine assistance, in the course of one year introduced more than twenty Jewish converts into the Christian Church; and we may say to the praise of the Lord, that they have not been made nominal Christians only, but that they, as far as our judgment goes, have been brought to an experimental knowledge of the grace of God in the blood of his Son Jesus Christ. But here I, by the situation I hold, have felt, in a more painful manner than other members of our Committee, the great difficulty of bringing Jewish converts into a proper way of gaining their temporal support. This will be the rock which will effect the shipwreck of all the lately instituted Societies for the conversion of the Jews in Germany; for they want a solid foundation; and as long as that defect is not obviated, all our toil and all our expences will be in vain, and the whole will be dissolved and fall to ruin. It is true we have here not been discouraged hitherto, notwithstanding many trying and painful occurrences. But another Society, lately instituted, after having introduced only four or five Israelites into the Christian church, is already so much at a loss how to provide for their temporal wants, that the members are almost ready to withdraw their hands from the work. And thus it is more than probable, that all the other Societies will lose their energy and fall into a state of inactivity, owing to the impossibility to get over a material difficulty.

Having by dint of observation and much experience found the great obstacle, which hitherto in a great measure has hindered our success, and in future will finally stop our progress, I deem it my duty humbly to lay before you what I consider to be the only effective means of bringing about, by the grace of God, the blessed object we have in view; and this is, the establishment of Israelite Christian congregations, in the form and spirit of the settlements of the

United Brethren, in which the converted Israelites might live together, without being compelled to mix with a dead world, where too easily they may lose again whatever by the grace of God they had obtained. To that end an estate is to be purchased, where they might settle and cultivate the ground, with which, if circumstances permit, all sorts of trade and handicraft business may be united. It will therefore be desirable, that the settlement be situated in the neighbourhood of some great city. Every truly converted Israelite, who desires to be received into the congregation, must pledge himself to live according to its statutes, which, though not in contradiction to the liberty of the children of God, yet involve a strict obedience to the commandments of our Lord. Every one, who is able to work, must be directed to eat his own bread, and industry and activity must characterise the whole. The doctrine of Jesus Christ must be the basis of all the regulations; and these must have for their only object the institution of a congregation, whose members shew forth in their lives and conduct the power of a living faith in the Gospel. If this idea be realized—and, I think, that both the season has arrived and the persons have been found, to realize it—we shall see the rising of a work in Germany, which at first may be exposed to the contempt and ridicule of the world, but in its effects will be the blessing of thousands, and a means to promote the glory of God. By such an institution all the obstacles, whereby convinced Jews hitherto have been prevented from making their transition into the Christian church, would be removed; here they may receive both instruction and the means of supporting themselves by their own industry: here they also may live among their own brethren, which is of no small importance to Jews; and I anticipate a hope, that, if the thing be undertaken in faith, with a single view to the glory of God and the welfare of Israel, and if it be conducted with Christian wisdom, it will succeed and turn to the benefit not only of the Jews but of the church at large.

I now would take the liberty of addressing myself more immediately to you, my revered brethren in Christ, by

whom the first impulse has been given to the Christian world, to bring back the lost sheep of the House of Israel to the Shepherd of their souls. Much has been written; many thousand Tracts and copies of the New Testament are in circulation among the Jews. The time has arrived to reap the fruits of what has been thus sown. I feel it indeed, that, what I propose will be attended with expences, which may appear enormous. But if you are convinced not only of the utility but of the indispensable necessity of the work; if you have faith, and are led by a pure motive of love to God and his ancient people, I trust that adequate means will be found. I have thoroughly examined the matter, and I now find, that a capital of £10,000. to be drawn for in small sums in the course of a year, will be requisite for the purchase of the estate and the erection of the necessary buildings. If the undertaking should be too expensive for your Society alone, you may perhaps unite with the Edinburgh Society. And as the whole capital would not be drawn for at once, but at different times in the space of a whole year, the means of providing for the money would be facilitated. That all possible economy would be exercised in the expences, you may be firmly persuaded. An institution thus established, having the means of support within itself, would want no farther assistance, and may even become instrumental in establishing sister congregations. The estate, being bought by the funds of your Society and in its name, would remain your property; and every year an account would be transmitted to your Committee of the sums expended and received. To prevent the institution from being put under the spiritual direction of the Consistory, a special sanction of Government, with the grant of the necessary privileges, must be procured; and this may be expected here, or in the Princedom of Nassau, or in the Grand Duchy of Hesse Darmstadt. I am aware, indeed, that for conducting and regulating a work of so great importance, men will be required of no common power and spiritual gifts, men of indefatigable zeal and patience, and of a courage not to be overcome by the most painful trials and disappointments; and

that it will be a difficult task to find these men I readily confess. But if the undertaking is according to the will of God, and if he inclines your heart to enter upon it, he will also provide and fit out proper instruments. Among these an ordained minister, a man of God, full of grace and of the Holy Spirit, would occupy the first place. But never let an institution of that kind be left to the management of one individual. A board of managers must be appointed, by whom, as a body, the inward and outward concerns of the congregation are to be regulated in the fear of God.

If Mr. Marc could be employed in executing the work, I anticipate great benefit from his experience. Nor am I without hope of finding an ordained minister fit for that special office. And, as to myself, it would afford great pleasure to me to contribute to a cause, in which I feel so deeply interested, all that is in my power; nay, if it is the Lord's will, I am ready to devote myself entirely to it.

Be now pleased, my dear brethren, to examine before the Lord what I have laid before you. May his will be done! And if you have come to a resolution about what you consider to be his will, I beg to be informed of it. May the grace of our Lord Jesus Christ be with you and with your faithful brother, C. S. L.

*To the Committee of the
London Society.*

LETTER FROM DUSSELTHAL.

Dusselthal near Dusseldorf, Aug. 22, 1822.

Dear friend and brother in the Lord,

A NEW institution, a new dispensation of the mercy of our great God for the salvation of a fallen race, which yesterday took its commencement, gives me the opportunity of addressing a letter to you to-day. I have told you in my former letters how the Lord has stirred me up to exert myself in behalf of Israel, and how these my exertions have continued in the same measure as the Lord supplied me with strength and grace. The necessity of lending to Israel a brotherly hand, is every day increasing; and if our work among them shall succeed, they must not only be delivered out of the hands of the murderers, but their wounds must be

bound up, and oil and wine be poured in; and they must also be brought into an inn. These patients, darkened, fettered, and infatuated by sin and Satan, stand in need of different treatments; for if we would attempt the cure of all these sick by one method and in one room, they would only infect one another. This appeared clearer and clearer to me from experience; and I became especially convinced, that the more civilized Jews, as for instance, such as belong to the class of teachers—and these form almost the majority of the converts to the light of the Gospel—require a special and separate treatment, lest their influence on the lower classes, or reciprocally, may be injurious on both hands.

This was also understood by other friends of Israel, and by Mr. Marc. We therefore after a long consultation came to a resolution, to institute a college for the instruction of civilized Jews, which is to be connected with the Missionary Society at Elberfeld. This college is to be established in a neighbouring estate, of which I am proprietor, and under my patronage. I have made to it a donation, and I trust the Lord will bless it with further support. I am sure that you, my dear brother, will rejoice in this institution, intended for the enlargement of the kingdom of Christ. And if this be the case, you will intercede with your Society, to the effect that Mr. Marc may be permitted to remove hither, and to devote himself to the interests of the institution. As, owing to a multitude of avocations, I shall not be able to do much for it myself, I anticipate but little good from it, if Mr. Marc should not come; nay, I should rather wish it might cease. For he is particularly well skilled in giving a better direction to the multifarious singularities of his people. If, therefore, the good work shall succeed, I earnestly request a permission to Mr. Marc to take his residence at Stockkam—this is the name of the estate. I hope to be soon favoured with an answer to this and an earlier letter of mine, and recommend yourself and your excellent Society to the infinite love and mercy of our divine Saviour.

Your faithful friend and brother,

A. VON DER R. VON. V.

LETTER FROM ELBERFELD.

Elberfeld, Sept. 26, 1822.

Dear Brother,

A LONG time has passed away before I have been able to discharge a commission, given to me by our Missionary Society. Numberless official duties in a parish, composed of 8000 souls, without the assistance of a colleague, and many other labours, have hitherto prevented me from addressing a letter to you in the name of our Missionary Society. I ask your pardon; but even now I am in haste and must be brief.

Every Christian, who maturely meditates upon the conversion of Israel, will easily agree in the statement, that a Christian congregation of baptized Jews is highly desirable. Elberfeld and the surrounding vicinity is in some respects well calculated for such an institution. But the large population, and the high prices of the necessities of life, offer some difficulties. When Mr. Marc was lately here present, we have frequently long and maturely conferred with him about that subject; and it appeared advisable to make a trial of that kind at Stockkam. Our Missionary Society is ready to offer every assistance to that effect. It offers to appoint a separate committee out of its members, which will devote its activity exclusively to the concerns of the Jews. It is to be hoped that, in an opulent district, in which a Christian spirit is prevailing, an active interest in behalf of Israelite converts will be found. But our Society does not venture to excite too sanguine hopes of pecuniary contributions for establishing a colony of Jewish Christians, and still less to pledge itself for *fixed* grants. It will with great pleasure receive, and in the best manner possible employ the money which may be remitted, especially from England; it will exercise a superintendence over the colony, and invite the neighbouring ministers to a similar inspection, and the care of souls. But at the outset it appears indispensably necessary, that Mr. Marc be placed at the head of such an institution; and, as Stockkam is a healthy situation, we deem it material that he reside there, and lead, regulate, and keep in good order the

whole. This is a condition on which our Missionary Society, after mature consideration, must insist, if it shall take an active part in such an institution. At the same time I must beg leave to add, that our Missionary Society is already under too many engagements for supporting Missionary Schools, to have many means left for the support of a Jewish Christian Colony. But if, as we hope, we should receive contributions expressly in aid of that object, our satisfaction and active interest would become so much the greater. These are the declarations I have in commission to make to your revered Society, in the name of our Missionary Society. We eagerly expect your views of the subject. I have already baptized three Israelites, and I hope to baptize two or three more in the course of the year. I salute you in the Spirit as Your affectionate brother and friend,

DORING, *Paster.*

LETTER FROM B. B.

Detmold, Aug. 19, 1822.

YOU will be convinced from the journal of our dear Mr. Petri, that we here do not wish to be idle in the work of promoting the kingdom of God among the people of Israel. The Lord has crowned his labours with manifest blessings; and the Missionary Petri, shows by his exemplary, prudent, and cautious conduct, how justly he deserves the protection and the support of your venerable Society.

As the Rev. Mr. Hawtrey has also expressed a wish, that we would communicate to the venerable Parent Society, the plan which our Society here has proposed to follow, I feel compelled to state the great opposition we have met with.

Persons, who by the offices they hold, ought to have felt their obligation to lend us a friendly hand, have, in a hostile spirit, so long and so effectually played their intrigues against our Institution, that they have brought the government to prohibit our Association *in this country*; in consequence of which no new members can be received, and no collections made. At first, the

Jews were stirred up against our printed invitation, as intended to invade their peace, and to excite persecution of the Jews. They delivered a petition to government, which is nothing but a libel; and it is surprizing, that government could condescend to accept it. A Christian lawyer styles the attempt to promote Christianity among the Jews, a farce and a proselyting infatuation, which ought not to be tolerated in a civilized country, and he calls our worthy Missionary Petri, a fanatic, who would continue a Christian, while he might derive profit from his profession; and to us he imputed a design to collect money, in order to bribe Jews, and thereby to gain them over to Christianity.

The four clergymen belonging to the Committee were summoned before the Consistory to explain the reason why they had signed the invitation. Thereby intimidated, they gave up their connection with the Society. As to myself, government would have me publickly to disavow the invitation which I had drawn up; but I firmly declared, that I never would do it, and there the matter rests. But in this country, the Association is dissolved. The Missionary Petri, whom they had thought to turn out of the country, was obliged to appear before the court of police. But as, owing to his exemplary, blameless, and truly Christian conduct, nothing could be imputed to him to justify a sentence of deportation, he was discharged. Since that time, our Association *in this place*, exists in a state of retirement; and I know several respectable members, who have a cordial interest in the good progress of the cause; and, at the head of them, the venerable widowed princess, grandmother of the prince. I also have lived to see only a fortnight after all that great stir here, how that *farce* and *proselyting infatuation*, has received the most gracious sanction of his majesty the king of Prussia, and how an Adjutant-General of the king, Mr. Von Witzleben, has been appointed the President of a Society, which here has been prohibited.

Now as I have fifty-two members in the neighbouring Prussian provinces, by which our principedom is almost surrounded, our Society is now re-organized,

not as intended for the principedom of Lippe, but for Prussia. In place of the four clergymen above-mentioned, three Prussian gentlemen of high respectability, have become Directors, and I have requested to be received as a branch Society of the Berlin Society. I am every day expecting a favourable answer. Our plan is not to make any proselytes among Jewish individuals, but by the abundant dissemination of New Testaments and of tracts, to prepare the way of the Lord for the salvation of all Israel. With sincere affection, I subscribe myself, your's in the Lord,

G. B. B.

To the Foreign Secretary.

MR. MARC'S REPORT OF HIS LATE JOURNEY.

ON the 5th of May I set out from Frankfort, and on the same day arrived at M——. The Jewish congregation in that place is still deeply sunk down in bigotry and in all the superstitions of Judaism; though there are also among them, such as do not scruple to transgress the law of Moses, when they may do it, unobserved by their countrymen. The Rabbi is a man who knows nothing, and will know nothing in the world but his Talmudical sophistry. This foolish nonsense he considers to be the most sublime wisdom, and the principal means of obtaining the divine favour, condemning as sinful every other mental application, because it would interrupt the study of the Talmud. And yet this man governs his congregation with almost unlimited power, and all the members vie with each other to obtain or to secure his favour. The two schoolmasters, I have no doubt, are of a better spirit, and would certainly do more good, if they were not in fear of the Rabbi, who, by one word, can deprive them of their livelihood. Here then I had but little prospect of usefulness, especially as the majority of the population is Roman Catholic. Among the Protestant laymen I had only one acquaintance, a cabinet maker. Under all these unfavourable circumstances, I still felt a strong impulse in my mind, to do what

was in my power. With the following persons I entered into conversation?—E. T. called upon me, on my invitation. I found him to be a complete sceptic with regard to divine revelation; and if my endeavours, continued for two hours, should have brought him to a more serious examination of the Hebrew Scriptures, I should be very thankful to the Lord. I gave him some tracts, which he gratefully accepted. F. C. was in a state still more lamentable; he did not even believe in an all superintending Providence; and the ground of his infidelity, which he stated, was this, because some years past, in a short time, he had lost a large fortune, which until now God had not suffered him to recover. His heart-rending state of spiritual blindness, which evidently was the effect of the utter neglect of instruction, in which these poor persons, like sheep without a shepherd, are suffered to grow up, was a stimulus to me to lead this poor endarkened individual to the saving light of Jesus Christ. After great exertion on my part, under which, being but in a poor state of health, I almost had fainted, I was glad to perceive in him some marks of contrition. I availed myself of that favourable change, to stir him up to prayer and to the reading of the Bible; and advised him also to visit a minister, (with whom I afterwards spoke about him) and to make use of every opportunity to converse with real Christians. I gave him some books, and recommended him to the grace of God. Some time afterwards, in a letter, he expressed a wish, to have one conversation more with me; a wish, with which as soon as possible, I am anxious to comply.

Mr. L. a lawyer, an accomplished young man, received me very kindly, and informed me, that a long time since he had been favourable to the Christian religion, and that even his bride had been brought up by a protestant minister in Hanover, his native country. Yet while his father was alive, he could not, as he said, make up his mind to separate himself from the Jews. As I found him to be quite decided on that subject, I did not make any attempt to dissuade him, but spoke with him about true and practical Christianity, and I hope it has

not been in vain. Having left some books with him, we parted under mutual blessings. G. some years ago, had expressed himself in very decided terms in favour of Christianity. But I was told this had been only the effect of his anger, because the Jewish congregation to which he belonged, had refused to elect him for some office for which he had applied. As I could not find his house in the city, it so happened, that we afterwards met in the coach to B. and on our arrival in that place, I invited him into the inn, where I lodged. But I found the poor man in a deplorable state. He knew all, he assented to all that I could say; he lived already in the practice of all that I could recommend to him. A decided opponent is preferable to such an hypocritical babbler. B. in a spiritual sense, is M. in miniature, except that there are no Protestants at all; or, perhaps, a very few individuals only. The inn-keeper, who took me for a Jew, gave to our conversation, a religious turn, uttered very liberal sentiments, and told me, that he had heard a priest, whom he named, say, that the essence of all religion was to live honestly; all the other appendages were only attached to it for the sake of the populace. And that he might ingratiate himself more fully with me, he added very emphatically, that every one who changes his religion is a rascal. Without showing any mark of irritability, I calmly observed, That as man has spiritual wants, he must give preference to that religion which he finds to be best suited for him; wherefore, I also had exchanged my Jewish religion for the Christian. Confounded to have missed his aim, he turned to another side, and said, If such have been your motives, you are certainly not to blame. I called upon a Jew S. S. and as some other Jews were present, I only whispered who I was, but found that this perplexed him. He said he would call upon me the following morning; but he did not come, and I saw him no more. I should have left B. on the same day, had I not wished to have had some conversation with the Jewish physician, Dr. H. But when I called upon him, he told me, very freely, that he had little credit for a man who had changed his religion.

I showed him the absurdity of such a prejudice, and closed by saying, That even supposing, there was no revealed religion in the world, no reasonable man could, with a good conscience, remain in perverted Judaism. This struck him, and made him more moderate. Therefore, said he, Judaism ought to be reformed, and government to prohibit the study of the Talmud. Very well, replied I, but until that reformation has been effected, every sensible Israelite ought to think and to act for himself. If you receive the Holy Scriptures as the only foundation of your system of religion, examine, I pray you, the doctrines they contain, and sure I am that we soon shall agree. You may then call the result of such an examination a change of religion, or a reformation; names, you know, make no difference. The man became kinder and kinder, accepted gratefully some tracts, and assured me, that he would read with attention both them and as many as I might hereafter send him on that subject.

I now proceeded to S. a market-town, in which about twenty Jewish families reside. I took my lodging in the house of a Christian friend, where in the evening a meeting was held. Here I felt again refreshed in a Christian society, by singing, prayer, and conversation with brethren in the Lord. On the following morning I went with my host into the house of a Jew, where the synagogue is held. I found there the old head of the family, his son-in-law, another Jew, and some women. I gave them an Address, during which at first they behaved quietly. But when I spoke more sharply, and blamed them for their neglect of the divine word, for their superstitious obedience to human traditions, for their conduct; when I represented to them the dangerous state of their soul, their behaviour began to change. One Jew turned pale as death from anger, and left the room; the son-in-law in a rage attempted to contradict, and withdrew also. Those who remained, I intreated to be reconciled to God. But they continued silent, fretting within themselves, and I retired in prayer for them. On our going back to my lodging, we met the son-in-law in the

streets. My host asked him, whether he would go with us? He seemed not disposed to do so. But when I said, I hope you are not afraid, he replied, Not at all; and now he and another Jew, fired with a hope of victory, went home with us. In the heat of controversy, he asked me, How it came, that I, who laid so great stress on the Hebrew Scriptures, did not circumcise my male children? I answered him, that from the Hebrew Scriptures themselves I would show him the reason why I did not. We sat down, I gave him a Hebrew Bible, I took a German Bible, and then we read together Jerem. xxxi. 31, and proceeded to other passages of the Bible. When thus he had been confounded by the Scripture itself, he turned to wantonness, and uttered some very indecent words, for which I rebuked him, and said, Do you not tremble to speak so irreverently in the presence of an omnipresent and holy God. He turned pale from shame, and went his way with the other Jew. On the following day, some Christian friends went with me into the house of a Jew. He was not himself at home, but his brother and the other members of his family, with some women from the neighbouring houses. Here the scene of the preceding day was renewed. On one hand confutation of the most absurd prejudices; on the other, silly objections, and clamorous invectives. And when the master of the house had arrived, the battle was renewed, and continued during the whole afternoon; so that at last I felt quite exhausted. Though all that toil did not appear to produce any instantaneous fruit, yet I do not think it altogether lost. One who may come after me, will find a pretty well furrowed ground. On the same day, I had also a conversation with a trading Jew, from a neighbouring village, who modestly listened to my instruction, and requested some tracts.

The chief magistrate of the place, who is a Christian, felt so much interested in my work, that he went to the most respectable Jew, to persuade him to allow a meeting of the Jews in his house, or, at least, to have a private conversation with me. But he declined the proposal. I was afterwards informed, that the same Jew had hired some per-

sons to give me a sound drubbing, under a promise to pay the fine, how high soever it might be. Though his wicked intention has not been executed, yet the Lord has not suffered him to escape his punishment. For a few weeks afterwards, in a Sabbath night, his barn was consumed by fire, and not one of the adjacent buildings, belonging to Christians, suffered any injury. In the company of the chief magistrate and of my host, I went on a visit to a neighbouring village, where no Jew resides, but where there is a small united flock of true Christians. These good people, though neither numerous nor opulent, have, during the last year, contributed six Carolines to our Society, and as much during this year. I spent some happy hours with these dear and pious persons; and gave them some advice as to the proper manner of conducting themselves towards the Jews, who frequently come there for trades' sake. On the following day I walked with my host up and down the streets, to spy an opportunity of conversing with Jews. Though I met some of them, yet I was seized with heaviness of mind, as soon as I came near them, and the tongue refused its service. At last, I saw a party of Jews at a distance, who stood in the marketplace. I prayed the Lord in my heart for grace to set forth to these persons his blessed Gospel. The number increased both of Jews and Christians; and when I had come near and begun to address them, I found myself soon surrounded by a numerous crowd. At first, I again blamed the Jews for their neglect of the word of God, and attempted to stir them up to emulation. Look there, said I, these Christians are not descendants of Abraham, and yet there is scarcely one among them, but has a Bible in his house; but you, who imagine yourselves to be the people of God, you are here about twenty families, and I would venture to say, that not five, nay, I presume, not one is possessed of the whole Old Testament. How will you call yourselves the people of God, and yet not read his word? I well know, that many among you have the Thora (Law) in their houses. But even that is not attentively read by you, that thereby you may be led to know the

will of God. When here, one among them, the son of the opulent Jew above-mentioned, contradicted; I proposed, that any here present should explain the case of our first parents and the serpent in paradise. A deep silence ensued; Now, continued I, since none among you is able to give an explanation, I will; and taking the history of the fall for my text, I preached to them the Gospel of Jesus Christ, our Saviour, illustrating every statement by passages from the Old Testament. The Christians among the crowd, as well as I could perceive, were not a little pleased to hear the Gospel preached by a Jew, and the schoolmaster of the place loudly exclaimed, This is the pure word of God! Even the Jews were attentive, and some among them seemed to be affected. But when I had spoken for nearly three quarters of an hour, I heard voices from a distance, calling now and then another Jew from the meeting to their home. When, therefore, I could foresee that the Jews would soon withdraw, I addressed them with some impressive closing words; and then turning to the Christians, I requested them to offer up prayers to God in behalf of these their unhappy fellow-citizens, who lived like sheep without a shepherd. These poor people, said I, do never hear a sermon, the word of God is never set forth to them as the only source of wisdom, peace, and happiness, and for aught I know, I am the first from whose lips it has been preached to them. It is not surprising, that such a new doctrine must appear strange to persons, who from their early youth have considered the performance of some outward ceremonies as the only duty they owe to God. But do not despair of their salvation, but let it be the endeavour of every Christian, to bring these poor wanderers in the right way. All my Christian hearers promised to do so; and thus we parted.

On the following day I set out for C. On the road, I met a Jew, to whom I preached the Gospel of Christ. He listened attentively to my words, and seemed open for the truth. I therefore addressed him to a Christian friend at C. who would give him farther instruction, and provide him with a New Testament,

and other good books. Further on I met a young Israelite, clerk in a mercantile house at C. I alighted from my vehicle, and entered upon a conversation with him. As he was above the common Jewish superstition, I could, with full liberty, dwell upon the most essential doctrines of Christianity, which appeared to make a great impression upon his heart. We parted first at the entrance of the town, where he promised to visit me, which, however, has not been the case, owing, no doubt, to the fear of the Jews, who, informed of what had happened at S. were strongly prejudiced against me, many who met me in the streets spit out before me, or muttered some expressions of rage or contempt. All my Christian friends, whom I requested to introduce me to Jewish families, assured me, that all my trouble with them would be in vain. Only one Jew who resides here, called upon me several times. Of him, it was said, indeed, that he was a Christian in his heart, and only wanted to be baptized. But all that I could discover in him, and in many other nominal Christian Jews, who still remain in the Jewish connexion, amounts to nothing more than dislike to superstition, reverence to the moral law of the Gospel, and at most, a conviction that Jesus is the Messiah. But to true vital Christianity, to conviction of sin, to the want of a Redeemer, they are strangers. I therefore had great pleasure in meeting here a convert, who one year ago, had been instructed and baptized under the auspices of the Frankfort Society, and in every respect did honour to his Christian profession. Even the Jews could not resist the spirit in which he declared to them the truth as it is in Christ, and were compelled to treat him with unexpected kindness and regard, and Christians were surprised at the fluency and correctness with which he quoted and explained passages both from the Old and New Testaments. I returned by the way of M. to Frankfort.

Though this journey does not appear to have been attended by important results, yet my conscience bears testimony that I have done as much as was possible or adviseable to do. D. MARO.

DRESDEN ASSOCIATION

FOR PROMOTING

Christianity amongst the Jews.

[TRANSLATION.]

BY Divine Providence an Association has been formed at Dresden, which has for its object the promoting of true biblical knowledge among the people of Israel.

The first impulse was given by Mr. Smith, agent of the London Society for promoting Christianity among the Jews, who during his residence here, united with some persons favourable to the cause, who, under prayers for divine blessing, agreed in establishing a Society, by the name of a Society for promoting true Biblical knowledge among the people of Israel, and afterwards formed a Committee, together with the individuals, whose names are underwritten. The fundamental statutes of this Association are contained in the following articles:

1. The Dresden Association for promoting true Biblical knowledge among the people of Israel, will endeavour to reach its object *only* by that means, which the Bible, and especially St. Paul, recommends in his Epistle to the Romans, in the 10th chapter: by preaching, that is, by the word of faith in Jesus Christ, that he is the Lord, (v. 9.) and as this preaching may be done both by the voice of messengers of peace, (v. 15.) and by the dissemination of the written word of God, and of such works as clearly prove Jesus to be the Christ, the Association adopts as the principal means for attaining its object,

(1.) The sending out of messengers and preachers, duly prepared, and able to teach the pure word of God among the dispersed people of Israel; and,

(2.) The dissemination of the Holy Scriptures, and chiefly of the New Testament, both in Hebrew and in other languages, which are understood by the Jews, and of other works, by which the eyes of the Jews may be opened to see the fallacy of their interpretation of the Holy Scriptures now in use;

And the Association takes upon itself the obligation to exert itself, under Divine blessing, to the utmost of its power, in the administration of these means. Yet it will not be less careful in promoting the spiritual welfare of such Israelites

as have been prepared to pay attention, or to come nearer to Christianity.

2. As members of the Association, all those persons are to be considered, who support its object by annual, however small, yet fixed contributions. Extraordinary contributions will also be thankfully received.

3. The concerns and labours of the Association will be conducted by a Committee, which is composed of the members, who first united together, and whose names are here underwritten.

4. The Committee will have a President, who is the actual President of the Association, a Secretary and a Treasurer. The President will have the direction of the whole of the transactions, and also carry on the correspondence; yet with regard to the latter, he will be at liberty to substitute, in individual cases, the Secretary, or some other member of the Committee. By the Secretary, the minutes are drawn up of the transactions both of the whole Association and of the Committee. The Treasurer has the management of the funds, and the care of the receipts and expences, according to the resolutions of the Committee, under the superintendence of the President, and the contra-signature of the Secretary.

5. The Committee meets, whenever business may require it, upon the previous invitation of the President.

6. That all the labours of the Committee are done gratuitously by the members, speaks of itself.

7. The Committee will have to make it a point of their duty, to institute Branch Societies, and to entertain a friendly intercourse and correspondence with Societies and Associations for promoting Christianity among the Jews in other places, as in London, Frankfort, Berlin, Detmold, Breslaw, &c.

8. The Committee will invite once in the year all the members of the Association to a general meeting, in which a report will be made both of the transactions of the Association, and of the receipts and expenditures during the year past.

We cannot better conclude the statement of the object of the Association, than by quoting some passages of the introduction of the statutes of a Society,

formed in another place, for promoting Christianity among the Jews, as it is clearly expressive of our own views of the great cause:

“The voice of God tells us, that the whole earth will one day acknowledge the dominion of Jesus Christ; and that above all, the children of Israel will seek him in sincere and bitter repentance, (Isa. lx. 1—7. Jer. iii. 17, 18. xxiii. 7, 8. l. 4, 5. Ezek. xxxvii. 21—26. xxxix. 25, &c. Hos. iii. 4, 5. 2 Cor. iii. 16. Rom. xi. 12—15.) that the conversion of all the other nations will first be completed after their conversion; nay, that the Christian Israelites will be the principal instruments in bringing about the general conversion. What more important and sacred duty can we then have to perform, than to put the Gospel into their hands? For from our hands, from the descendants of converted heathen they are to receive it. (Isa. lxi. 5. Rom. xi. 30, 31.) How then can we withdraw ourselves from a duty so clearly expressed, so important and sacred; a duty to which God has promised a peculiar blessing? For he declares, when speaking of his old people, ‘that he will curse him that curseth them;’ but he declares also, ‘that he will bless him that blesseth them.’ The blindness with which Israel has been struck, continues still indeed, because the Divine prophecy must be fulfilled. But through his infinite mercy, we may partly become the instruments of their deliverance from that lamentable and pitiful state, to the end that they may be reconciled to their Creator, and made partakers of the redemption by the blood of Jesus Christ. Let us then make speed to set forth to them, instead of a religion, which, as it is actually taught among the people of Israel, does not lead them either to true love of God, or to genuine virtue, that religion, which is alone able to open the gates of the heavenly kingdom to fallen creatures, who cannot in their own strength restore themselves to a state of salvation; which, while it reveals to us the utter depravity of our nature, leads us to feel and to conceive the necessity of a Redeemer; which guides us in prosperity, supports and comforts us in adversity, teaches us to love the Creator and our fellow-creatures; and finally, grants to the humble

Christian a certainty of a heavenly and everlasting felicity, because by the victory of Christ, death has lost its power, and life and immortality has been brought to light. We humbly pray to God, in mercy to forgive the neglect in this his work, of which we hitherto have been guilty, and now make it to increase through our feeble hands, to the glory of his only begotten Son, Jesus Christ, our Lord."

Dresden, July 16, 1822.

Dr. Ammon, first Chaplain of the King of Saxony.

Blockmann, head of an Academy at Dresden.

Demiani, Privy Councillor.

Count Dohna, President of the Association.

Count Einsiedel, Minister of State.

Fullkruss, Excise Officer.

Von Globig, Privy Councillor, and President of the Upper Consistory.

Von Globig, Chamberlain of the King.

Guildernann, A. M. Archdeacon.

Leonhardi, A. M. Clergyman. Secretary of the Association.

Leonhardt, A. M. Clergyman.

Leonhardt, Merchant. Treasurer of the Association.

Morrier, British Ambassador; Count Reuss the 38th.

Prince Reuss the 63d; Roller, Clergyman; Sehlobig, Merchant.

Prince Schonburg Waldenburg.

Tauchnitz the Son, Bookseller at Leipzig.

Wiedeman, Postmaster at Lobau.

Our readers will be interested by the following Address of the Dresden Association for promoting Christianity amongst the Jews to our Committee in London:—

To the London Society for promoting Christianity among the Jews.

"I pray for them, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us," John xvii. 20, 21.

THUS prayed our blessed Lord and Saviour, Jesus Christ, that High priest, who made himself a sacrifice, before by his own blood he entered into the holy place, which is not made by hands; thus

he prayed for all the members of his church then existing, and now existing, that spiritual church, known to him alone; and that prayer is still taking effect, as all, that He, the holy, the faithful, and the true One has asked his Father, must take effect until the end of the world, with them who are his peculiar people, because it is a blessing left by the will of their Lord and Master. This blessing is peculiarly experienced by such Christian associations, as, in obedience to him, and out of reverence for his word, have put their hands to a work, which he has committed to them, and whose members can truly say, "The love of Christ constraineth us." For whenever they are looking out for associates and fellow-labourers, they, in consequence of the imparted blessing, will succeed in finding, what they have been seeking.

This is also, in a striking manner, found to be the case in the present period, by that Christian Society, which has been formed in London, under the name of a Society for promoting Christianity among the Jews. The Lord has been pleased to crown with success its endeavours, and to procure a willing hearing, and a cheerful compliance with invitations to co-operate in this work of the Lord. In Frankfort, in Berlin, in Breslaw, and in other places, Christians have united, in order to set forth to the people of Israel Jesus Christ as their Messiah. And so it also has been the case here at Dresden, that the invitation of your venerable Society, communicated to us by your agent Mr. Smith, has met with a cordial agreement, and a Society has been instituted under the name of *a Society for promoting true Biblical Knowledge among the People of Israel*; whose statutes, signed by the members of the Committee, are to be found in the printed paper here subjoined.

This Association recommends itself most earnestly by this address to the venerable Society for promoting Christianity among the Jews, in London, praying for its benevolent advice, kind support, if necessity should require it, and the communication of intelligences and publications, referring to the Society. But above all, our Association would request

your brotherly interest in prayer and love, to the end that the prayer of our Lord Jesus Christ, "that they all may be one," may also be fulfilled in an abundant manner, in this our new formed Association.

COUNT DOHNA.

Dresden, Aug, 18, 1822.

COMMUNICATION FROM A CATHOLIC GENTLEMAN, AT PARIS.

THE following communication is from a Catholic Gentleman, at Paris, who feels a deep interest in the spiritual welfare of the Jews, and is about to send forth a monthly Publication, to be entitled, "The Crowing of the Cock;" the object of which will be to stir up his fellow-Christians to a sense of their duty, in reference to God's ancient people of the house of Israel.

Paris, Aug. 8, 1822.

Sir,

I HAVE thankfully received the letter you have addressed, on the 26th of July, to the Editor of the Crowing of the Cock, in the name of the venerable Society for promoting Christianity among the Jews. We were already informed of its existence, and of the principal results of its labours, by the intelligence which some political or religious papers have given of them. Some pious and modest persons, who have undertaken to establish among us a work, similar to yours, had therefore recommended to me, to enter upon a correspondence with you, and to communicate to you our publications. Some circumstances, independent of our will, having hitherto retarded their printing, have in consequence prevented my discharging this honourable duty, and thus fulfilling the intentions of my friends.

We are all Roman Catholics; but we must say, to do homage to truth, "that your zeal hath provoked very many."—2 Cor. ix. 2. At a season, when impiety lifts up its head, and dares to conspire in the face of the sun against the Kingdom of God and his Christ on earth, it has been our opinion, that all sincere and conscientious Christians of every com-

munion had one common interest, and ought to feel the necessity of uniting their strength, in order to fight against the common enemy. They ought all to form a *Holy Alliance*, to defend the sacred banner of faith against the assaults of an enemy, to whom unfortunately a new power to hurt has been given, because he displays, it must be confessed, an alarming skill in seduction and lie. But if the evils which assail Religion, and, what naturally follows, civilization also, are great, we must also confess, that Divine Providence does not leave us without support nor without hope. How can we avoid observing the all-powerful influence in that increase of fervour and zeal, which under different forms manifests itself on all hands among Christians of different denominations. In spite of our outward differences, the hand of God is evidently at work to bring us together, and to unite us in spirit and in truth.

As every excellent grace and every perfect gift descends from the Father of Lights, it can only be His Divine Spirit, who inspires and directs to one common end the labours of so many Christian Societies, among which yours shines with a splendour so much the purer, as it is more exempt from every suspicion of philosophism, and more evidently connects itself with the work of Providence in the Christian dispensation, and with the fulfilment of the too much neglected prophecies, in which a future age of peace, of justice, of consolation, and of happiness has been promised to the earth.

You inform me, Sir, "that the two points of view, from which we consider the question of the conversion of the Jews, are precisely the same which hitherto have directed the activity of your Society." We rejoice to learn it, but are not at all surprised; convinced, as we are, that if there is among us *a diversity of gifts, there is only one and the same Spirit*. To work, by whatever means, towards the reconciliation of Israel to God through his Christ, surely this is the most sacred of all exertions; this is to co-operate in the revival of the old spirit of Christianity among us Gentiles, degenerate as we are, and almost without faith; this is to make a step towards the regeneration of the whole

human race, of which the Jews, restored as living members of the body of the Lord, will be in the appointed season the blessed instruments. This your Society, no doubt of it, will share in the blessing of Him, who has said, "*Blessed be he, that blesseth thee,*" Gen. xxvii. 29; and in another place, "*They that build thee shall be blessed from heaven,*" Job xiii. 16. De Sacy's translation.

As to the means, kept in reserve by God's all-merciful bounty, to bring about in due time the great national restoration of Israel, the object of all our wishes, these means can indeed appear novel only to such as, unable to search to the bottom the treasures of the Divine Head of the family, can have no idea of the immensity of the new riches, which, unknown to them, they contain, and which are adapted to every time, to every want, and to every evil, past, present, and future.

Mr. P. the bearer of this letter, and Mr. E. one of your members, have desired from me a catalogue of French books, respecting the conversion of the Jews; and several other informations, which it would be impossible for me to give you at present in a satisfactory form. It, therefore, will be my duty to delay my answer, in order to render it more positive. On my part, Sir, allow me to solicit your good advice. I have it in charge to insert in one of our first numbers, an article under the title of "*Society for the Conversion of the Jews, established in England.*" This article, to which four or five printed pages in Svo. can be devoted, should present the French with an historical view, comprehensive enough to give them a clear idea of your interesting labours since their origin, whereby they might also be stirred up to blessed emulation. The notice, which we ourselves could draw up, would necessarily be incomplete; it would be much more interesting in every respect, and would answer the end much better, if it came from you in an official way, or in the form of private correspondence, and we would take care to have it immediately published literally. To make known your Institution, which hitherto has been but little known in France, even among religious and well-informed persons, would tend to direct the atten-

tion of Christians to one of their duties, which they have most of all neglected, to show the way of salvation to that people by whom we have learnt it, *because salvation comes from the Jews.* This motive makes me hope, Sir, that you will not think my request unreasonable.

Let us pray our Lord Jesus Christ, that he will condescend to guide and to bless our united efforts, that they may turn to His glory, which is also the glory of His heavenly Father, and to the full accomplishment of His work on earth and in time, as in heaven and in eternity.

Your devoted and most respectful servant, in the name of Him who saves and comforts us,

C. R.

THE CROWING OF THE COCK, OR
THE MESSENGER OF THE HOLY
ALLIANCE,

A collection of such articles, as are intended to promote the re-establishment of the Kingdom of God, and of His Christ on earth.

Although the title of this Collection sufficiently expresses its object, yet we will in a few words enumerate the particulars, which will fill the four chapters into which it will be divided.

I. *Religious Philosophy.*—All the objections of *atheists* and *materialists* will be replied to, without disguising any of them; and, it is to be hoped, that all those, who carefully and candidly seek truth, will be induced to confess the necessity of worshipping God and His providence, and to co-operate in the re-establishment of His Kingdom on earth.

II. *Christianity.*—The divine origin of Christianity, as it has been established in the writings of the apostles, will be explained to the *deists*, without entering upon any of those questions by which Christians have been divided into different parties about the *creed*, while they have too often shaken their *faith*, and almost entirely quenched their *charity*.

III. *Mosaicism.*—We hope to prove to the dispersed Israelites two truths of high importance, not only to their happiness in particular, but to mankind in general,

viz. 1. that the first appearing of Messiah should be, as it actually has been, an appearing in humiliation and under sufferings; and we flatter ourselves to lay before them a very great number of arguments to this effect, never before brought under their consideration. 2. That the Jewish nation is destined to form, as a body, the new Holy Church, to which all Christian Societies, under the guidance of their pastors, will eagerly wish to be united; when Judah, opening their eyes to see the light, will be prepared to be chosen again as the people elect of Messiah, triumphing and glorious in his second appearing.

IV. *Melanges*.—Islamism, Foreign Religions, Poetry, Advertisements, and various subjects.

This work has been undertaken with a view to lend a helping hand to two classes, who through their situation are not able to profit by the ordinary means, offered by the church to her children; because they avoid the opportunities of hearing her maternal voice, and keep at a distance from her. These two classes of born-blind, to whom we wish to offer the hand of charity, are the young people led astray from their childhood by the principles of false philosophy; and the children of Israel, towards whom the church has never ceased to feel the compassion of a mother; because, after Tertullian's expression, "all our hopes are united to that, which still is held forth to Israel." The whole series of tradition, from the apostle St. Paul, Rom. xi. down to our day, confirms this truth, and made the great Bossuet to say, "that the faithful fulfilment of the promises concerning the preservation of this people, is to us a strong pledge of the truth of those promises, which are still to be fulfilled in their favour."

At a moment, when the conversion of the Jews appears to have engaged in a peculiar manner the attention of Christians abroad, and Societies, which make it their exclusive object, have been formed in England, in Russia, and in Germany, we entertain no fear that the Catholics in France will remain longer indifferent to an impulse, which has originated among us, and is evidently the work of Providence. We, therefore, claim the

active co-operation, spiritual or temporal, of our brethren; and we invite to assist our undertaking all those who feel truly interested in the restoration of religion, and in the enlargement of the Kingdom of God and of his Christ on earth.

This Collection, which is no mercantile speculation, will be published in numbers of different sizes, to prevent the cutting to pieces of the articles it will comprehend, and at indefinite periods, but almost month for month. It will form one or more volumes in octavo of about 600 pages.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

[Continued from page 468.]

March 31, 1822. I have perceived, that I must permit the Jews sometimes to appeal to their Talmud, in order that I may gain their confidence, and argue with them upon their own ground. I prayed, therefore, to the Lord for his assistance, for I am not much practised in Talmudical subtleties, but I hope that the power of the Lord will finally decide the point in question. I called again on Rabbi Mendel, and shewed to him that Rabbi David Kimchiderives עלמה from עלים, *conceal*, by which it is clear that it does signify *virgin*, and it is used as *virgin*, Gen. xxiv. 43. Exodus ii. 8. Psalm lxviii. 20. Prov. xxx. 19. and to convince Rabbi Mendel that the English translators have well translated Gen. xxxiii. 20. "And he called it El," &c. I shewed to him the explanation of Rabbi Solomon Isaac about that passage: he says, that Jacob called the altar by that name, to indicate that God manifested himself to him upon that altar. I then asked Rabbi Mendel what his opinion is of תמונת יהוה Similitude of God, which Moses saw? he replied, that God has manifested to him the mystery of the characters, י, ה, ו, and ה.

1. I believe that the Messiah was that *similitude of God*.

I asked him about Haggai ii. 7, 9.

Rabbi Mendel. *The desires of all*

nations, is as much as to say, the treasures of gold and silver belonging to all the nations. (He broke off in the very moment he had said this, and spake thus :) "I have already told you the reason for which we ought to expect the Messiah, viz, that then the glory of the Lord shall be revealed, not our own glory—for what are we? nothing but poor creatures, dust of the earth, breath in our nostrils! Moses, our master, (peace be upon him!) he himself said to God: *Who am I?*"

I. If you would read the New Testament, you will find that it does suit your feeling, for Christ and his disciples spake just so about the duty of giving all the glory to God, and about our own insufficiency, as you did just now.

Rabbi Mendel replied, that I might bring him a copy of the New Testament.

An old Jew, Solomon Ben Abraham, entered the room, and shewed me Num. xxiv. 23, "Alas, who shall live when God doeth this!" Rabbi Solomon translates it: "Alas, who shall live when he makes himself God!" I told him, that the last verb is not in Hithpaël; secondly, Christ did not testify of himself, for he was declared by a voice from heaven as the Son of God.

Rabbi Isaac Ben Solomon, Abraham Ben David, and Sachariah Ben Joseph, accompanied me to my room; they remained almost the whole day with me, and read the New Testament. I told them that I was much edified by some observations I heard to day from Rabbi Mendel, for they have been entirely agreeing with the principles of the New Testament. Rabbi Joseph Ben Sachariah called likewise; Rabbi Joseph Smaria, a very learned and respectable Jew, entered my room with the greatest joy, and said, "I have now found a reply to your citation of Gen. xlix. 10;" he then shewed to me the interpretation of that prophecy in the book of Rabbi Lipman.

Rabbi Lipman translates שבת *מחוק*, "chastisement," and justifies it by Exod. xxi. 20. and Numb. xxi. 18. I shewed to Rabbi Joseph, that Numb. xxi. 18. proves the contrary.

Several Greek boys, who have been very poor indeed, desired to day *Arabic*

Gospels and Bibles, to which I was not able to comply, for my trunks have not yet arrived from Damiat. I sold them seven Arabic psalters for forty burras (one piastre.) I gave twenty Arabic psalters to Moses Secot to sell to Christians, and ten psalters to Isaac Ben Solomon. Rabbi Joseph Ben Sachariah, who is a complete Arabic scholar, made the just observation, that the inscription, "A psalm of David, when he fled from Absalom," has been left out in the translation of the Arabic psalters, (or psalm) and Rabbi Joseph made the remark, that it was left out on purpose of making believe, that the royal prophet spoke of the sufferings of Christ.

April 1, 1822. I gave twenty Arabic psalters to the Jew, Abraham Ben David, to sell, and bring to me five piastres; he sold them in a moment to Mussulmen, and brought me the money for them. I sold this morning, before I arose from my bed, eighteen Arabic psalters at ten burras a piece; two Greek New Testaments for one piastre; a Greek New Testament to a poor man for thirty-six burras again; also four other Greek New Testaments for two piastres. An Armenian asked for Turkish Bibles, written in Armenian characters. Sold two Syriac New Testaments by Abraham Ben David for two piastres. The old Greek priest Jacobus Jernsalimitanus, desired *Persian*, Greek, and Arabic Bibles and Testaments. Several other Armenian gentlemen called for Bibles and Testaments.

It has been of great consequence that I have given Arabic psalters, and Greek and Syriac New Testaments to Jews to sell, for they sold them to Mussulmen, and those Christians who were jealous of it, and did not like to see the New Testament in their hands, came to me in the Armenian Convent—priests, merchants, peasants, children, poor and rich, so that more than three-hundred persons came at once to me, and the members of the Convent desired me to give all my New Testaments and psalters to the charge of the Dragoman of the Patriarch, who carried all my cases of Testaments and psalters in the public street, near the gate of the Convent, and in this way I sold 150 Arabic psalters, and fifty Greek New Testaments, in less

than half an hour: I gave beside this fifty Arabic psalters, in the presence of Procopius, to a Greek priest, called Petrus Jesus, who will give them gratis to poor Greeks. I was obliged to go the second time to the Reverend Procopius to supply me with one-hundred copies of the Greek New Testament, and the same number of Arabic psalters, the whole of which the Dragoman sold for fifty-two piastres. That day I got 160 piastres for the whole.

The Dragoman of the Patriarch brought me the money, and told me, that a Mussulman riding upon an ass, passed the gate of the Convent, and seeing the crowd of Christians who bought those books, he stopped near the gate, and bought one psalter, and sitting as he was, he read it in the presence of all the people. Two Spanish Jews called on me the same day, and the Lord enabled me to preach to them the great doctrine, that Jesus is the Redeemer of our souls—the Son of God—God over all, blessed for ever!

Rabbi Joseph Wolf called on me, and said that he would teach me the whole Cabbala, if I might be disposed to spend three nights with him in his house. He shewed me the origin of the Cabbala in Exodus xiv. 19—21, each one of these three verses containing in the Hebrew seven characters, which constitute the Shem Hamforash.

April 2, 1822. The Reverend Procopius gave me a letter of introduction to the superior of the Convent of St. Saba, three hours journey beyond Bethlehem; and the Patriarch of the Armenian Convent gave me letters of introduction to the guardian of the Armenian Convent in Bethlehem, and sent Pater Paolo Tiutiungi with me, to whom he consigned the keys to all the rooms of the Convent of Bethlehem, in order that every thing might be shewn to me. A peasant of Bethlehem met us on the road, and besought me to give him Arabic psalters and Gospels: when I told him that my trunks were not arrived from Damiatta, he desired me to receive his money, in order that I might not forget to send him the books as soon as they should arrive at Jerusalem, an offer which I did not accept. The superior of the Armenian Convent at

Bethlehem received me very kindly, and he asked me with a humility which made me blush, the explanation of several passages of scripture. Several of the laity of the Armenian persuasion were present: every one of them believed, and expressed the resolution of reading the scriptures every day. Pater Paolo Tiutiungi read the 17th chapter of St. John to his countrymen in an old Venice edition of the Armenian Bible. I then went to the place where the babe was wrapped in swaddling clothes, lying in a manger—that babe which by angels was adored. I read on that place Luke ii.

April 4, 1822. Went to the Convent of the Greeks, called St. Saba, where I stopped one night, and preached the Gospel in Arabic to the superior of that Convent: he made me a present of two Greek psalters in manuscript and one in print.

April 5, 1822. Returned to Bethlehem. The guardian made me a present of the Liturgy of the Armenian nation. I returned to the Armenian Convent at Jerusalem, and waited on the Patriarch.

April 6, 1822. Met with Rabbi Solomon, the disciple of Rabbi Mendel, whom I knew when at Cairo; he embraced me before all the people.

I called on the Caraites, and explained to them Jer. xxxi. 31—34, and read with them Matt. vi. in Hebrew. My mind was very much cast down this day! Alone in this wide world! exposed to manifold dangers in spirit and in body! Lord Jesus, look down from heaven, and have mercy upon me, and upon thy poor people Israel! The Easter days have arrived, but I cannot conscientiously go to church, and bow down before so much mockery. I have publicly declared among my brethren according to the flesh, that I consider the ceremonies of the Christians at Jerusalem as idolatrous, to which I never shall accommodate myself.

April 7, 1822. Called on Rabbi Solomon Ben Menahem, who received me very kindly, but declined speaking with me about religion. Rabbi Mendel was to day more than usually *confused* and *ardent* in his arguing, but he nevertheless said to me, that, knowing from myself that I was once a Jew, he would be more kind to me than before he knew

it, and that he will sometimes give me an apple to eat, on which I must ask a blessing. I told him that I may do this, for the New Testament tells me, whether we eat or drink, we must do all for the glory of God. I offered then to find the New Testament, and besought him to read it, and write down his opinions about it with liberty: he took it not very readily, but as he has taken it, and promised to read it, I hope that the grace of the Lord will enlighten his *prejudiced* heart.

April 8, 1822. Pater Paolo Tiutiungi, whom my friends will see in England, spoke to day with me very seriously about the spiritual concerns of his nation, and told me that the English nation may be a great blessing to the Armenian, if they should establish an English college and a church at Constantinople, and send there a Missionary who preaches the pure Gospel to his nation; and I ask, who may be better qualified for a Missionary to the Armenian nation, than Pater Paolo Tiutiungi, after that he in England, by the grace of God, shall have acquired an enlarged experience of the knowledge and love of Jesus Christ, and beside this, the knowledge of the English tongue? Rabbies Solomon, Isaac, and Abraham called to day on me; I argued with them three hours. I visited a sick Jew, at which he was very much rejoiced.

April 9, 1822. Preached the Gospel to Rabbi Abraham longer than an hour; he was very attentive indeed, and even touched very much.

April 10, 1822. Was in the company of Pater Paolo Tiutiungi, Macarditch from Egypt, and a Catholic, to see the Convents of the Copts, and the habitation of an Abyssinian priest.

April 11, 1822. Called on Rabbi Solomon. His wife, Abraham Ben Jeremiah, his son-in-law, and his son Rabbi Isaac, desired me vehemently to turn to Judaism, and burn the New Testaments; to let grow my beard; not to eat swine's flesh, and to marry a Jewess.

I. Dear friends, you know that I love the Jews, but I am now alone with you, and no Christian does hear us; I

declare even before you, that I believe Jesus of Nazareth is the true Messiah! I may accommodate myself to you in many things: just as St. Paul and Peter did, I am willing to let grow my beard, to wash my hands before I eat, yea, even perform all those prayers of the Jews which are agreeing with Moses and the prophets; but I must always tell you, that I do not believe I shall be justified before God for performing certain prayers, nor by washing my hands, but by faith in the Messiah, who is Jesus of Nazareth; upon him we must look, whom we have pierced, and mourn. "And he believed in the Lord, and he counted it to him for righteousness." I believe in Jesus Christ my Lord and Saviour!

Bathsheba, the wife of Rabbi Solomon. We will give you the books of the Rabbies; read in them and you will be persuaded.

I. I shall read them with the greatest interest, and acknowledge every thing as truth, which I find agreeing with Moses and the prophets; but Christ Jesus is too deeply in my heart; no book can take him out of me: read the New Testament that I will give you, and you will be persuaded that Christ has commanded us to do nothing against the prophets.

Rabbi Solomon and his wife. We are now going to dinner, we beg you to dine with us.

I. With great pleasure.

Rabbi Solomon. Wash your hands before you go to dinner.

I immediately did wash my hands.

Rabbi Solomon. Perform that prayer which we perform as often as we are washing our hands.

I did not remember the contents of that prayer, and desired them, therefore, to recite first the prayer.

Rabbi Solomon and his wife. We say thus, 'Blessed be thou, O Lord, our God, King of the world, who hast sanctified us with his commandments, and hast commanded us to wash the hands.'

I. I cannot recite that prayer, for the Lord has not given us that commandment, it is neither to be found in Moses nor in the prophets.

Rabbi Solomon. Do us the pleasure and perform our prayer when we break the bread.

I remembered that prayer, and immediately said with a loud voice, "Blessed be thou, O Lord, our God, King of the worlds, who hast brought forth the bread from the earth."

After the dinner was over, I said to them, Allow me now to tell you that prayer which I often say at home; and I said in Hebrew, "Our Father which art in heaven, hallowed be thy name, &c.

Rabbi Solomon and all the Jews present. Exceedingly fine, exceedingly beautiful!

I. And this prayer is to be found in the New Testament.

No answer followed; they reproached me with having hitherto transgressed the command of Moses, by not having taken a wife. They cited Gen. i. 29. ii. 18. I replied, that I intend to marry as soon as the Lord gives me a wife, who does not only love me, but the Lord above all.

Rabbi Mendel sent for me while I conversed with Rabbi Solomon. I went to him; he was already waiting for me at the door of his room.

Rabbi Mendel. I am grieved to see a Jew who has left the law of our ancestors, and every Jew must be grieved.

I. I have not renounced Moses and the Prophets, but the tradition of the elders only; I believe in the Messiah of Israel, in Jesus of Nazareth! no worldly view has induced me to embrace that belief.

Rabbi Mendel. We Jews in Poland have a proverb, The wicked one draws a Jew after him, to London, but as soon as the Jew is arrived in London, the Jew draws the wicked one after him.

I. The Jews have many friends among the Gentiles in London.

Rabbi Mendel. Those marks of friendship are only nets to catch poor Israel; Solomon (peace be upon him!) said, (Eccl. xii. 11.) "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd," and this verse is most exactly explained (Rabbi Mendel took forth the Talmud) in the first chapter of the Gemarah of Hagiga,

there it is said, 'Why are the words of the Torah compared to a goad? it will say so much, that like a goad (the Gemarah understands by גוררין, not goad, but

an instrument by which an ox is directed upon his way) directs an ox upon his way, thus does the Torah lead us from the way of death to the way of life; and the Torah is compared to branches, for the Rabbies translate again, משמרות, not *nails*, but branches, which bring forth fruits and multiply them, for the disciples of the wise, the rabbies, sit down together, and are labouring very hard indeed about the sense of the Torah; these are saying, *It is not permitted*: and the other again, *It is permitted*: those say, *It is false*; and the others say, *It is right*; but all this is planted from one Shepherd, from one Father, from the mouth of the Lord are all works, (blessed be he) for it is written, "And the Lord spake all these words," Incline thine ear and heart to obey the words of those who say, "It is unclean," and the words of those who say, "It is clean," and the words of those who say, "It is not permitted," and the words of those who say, "It is permitted," and the words of those who say, "It is false," and the words of those who say, "It is right."

And (Rabbi Mendel continued) what great wisdom is to be found in the Talmud, they know well the works of the Lord, the nature of the sun and the stars, which we must well know, for it is written, "They regard not the works of the Lord, neither consider the operations of his hands," Isaiah v. 12. The Rabbies taught us, that we must exclaim, at that and that hour of the sun rising, "Hear, O Israel; the Lord our God is one Lord!" and the Rabbies have taught us to exclaim, on the time of the going down of the sun, "Hear, O Israel; the Lord our God is one Lord!"

My heart does not permit to write down the blasphemies which Rabbi Mendel after this speech said about Jesus Christ, who is, in despite of all the Rabbinical subtleties, the Son of the living God. Rabbi Mendel has not yet looked in the New Testament. I asked him, By what sign will you know, that

the Messiah, whom they expect, will be the true one? Rabbi Mendel said, Not by his working miracles, but as soon as we shall see that he will build us a temple, and observe the law of Moses, and our traditions. He then confessed, during our conversation, that the Talmudists do not agree with each other in respect to the Messiah Ben Joseph, some say that no Messiah at all will be killed, but the Devil; and that God has, some centuries ago, killed the Devil or bad principle, in the city of Jerusalem, but the consequence has been, that not one single egg was brought forth by the hens, and God did, therefore, raise up again the Devil from the dead, for he saw that the world could not exist without the bad principle, for joy and intercourse between husband and wife would cease if no bad principle would longer exist. I confessed candidly to Rabbi Mendel, that there is so much nonsense to be found in the Talmud, that no reasonable man will ever accept its authority. And that we must believe in the Son of God, is clear from Psalm ii. "Thou art my Son;" "Kiss the Son;" "Blessed are those who trust in him!" But Rabbi Mendel has the fault of interrupting me always, especially when persons are present.

Solomon Ben Abraham, an old Jew, (not the abovementioned Solomon) entered the room, and said in a rough and angry manner to Rabbi Mendel, that he should not speak with me, for I came here to dissuade the Jews from keeping their law. Rabbi Mendel told me, that I should not take notice of that gentleman's words. I shall go to Rabbi Mendel after to-morrow, and show him by Exod. xiv. 21. to the end, and by 1 Kings xviii. 39. that God persuades men by miracles of the divine message of the servant of God; and that the Messiah was to do miracles, I shall show Rabbi Mendel, by Isa. xxxv. 5, 6.

April 13, 1822. Went to the holy sepulchre! Oh, what gross idolatry and imposture is practised near that place where thou didst say to the woman, "Why seek ye him who liveth, among the dead?"

April 14, 1822. The Polish Jews themselves, residing in Jerusalem, are subdivided into three parties: 1. In

Polish Jews, viz. in those who acknowledge over themselves the authority of a Rabbi, who resides in Poland. 2. Into *Pharisees*, viz. into those of the Polish Jews, who have separated themselves from those of their Polish brethren, who acknowledge a Rabbi in Poland over themselves, and every one of them does consider himself as a Rabbi, and Rabbi Mendel as their great Rabbi. 3. In *Hasidim*, in those, who believe to be in continual communion with God, and live a very strict life. The enmity between those parties is so great, that the Pharisee strives to prevent the settlement of the Polish party in Jerusalem; and the Polish that of the Pharisee; and accuse even each other to the Turkish Governor.

[Here follows a list of names of Pharisees, Polish Jews, and Hasidim, residing in Jerusalem, who are supported by their relatives in Poland; and also of some of the most opulent and learned Spanish Jews.]

No Jew lived at Jerusalem in the time of the Crusaders.

It is the general belief among the Rabbins, that the Caraites are the descendants of the disciples of *Sadok* and *Baytus*, viz. the descendants of the ancient Sadducees, mentioned in the Gospel. And this was likewise the belief of the ancient Rabbies. See Rabbi Jehuda Ben Saul, in the book of Kozri, composed by Rabbi Isaac Sengri, and Jehudah Levi. The Caraites protest against it, and consider themselves as disciples of Anan. Rabbi Mendel mentioned to me the history of the conversion of a Polish Count, Podozky by name, he turned Jew, and was committed to the flames by the inquisition in Wilna.

Josephus Flavius, the Jewish historian, does not stand in credit among the Jews at Jerusalem; they consider him as a man of the world, who did hold with all parties and sects. But Rabbi Mendel observed, that his brother Boni Ben Gorioni (for they call Josephus the son of Gorion) has been such a great saint, that they called him *Nakdimin*, for the sun stood one day still at his prayer.

Conversation with Rabbi Mendel.

April 15, 1822. I laid before Rabbi

Mendel Exod. xiv. 21—31. and 1 Kings xviii. 39. to convince him that miracles have been wrought by God to persuade the people of God that it was the Lord's work; farther, Isaiah xxxv. 5, 6. to prove to him that the Messiah was to work miracles. And to prove to him that the Messiah was predicted to be a person *equal* with God, I shewed to him Zech. xiii. 7. and that he was to be born at Bethlehem, laid before him Micah v. 1.

Rabbi Mendel. Four things are to be observed in expounding the Scripture.

1. The plain meaning of every verse.
2. About every letter of the Torah must be preached.
3. To hint with one word many things.
4. Cabbala.

Rabbi Mendel replied to Exod. xiv. 21—31. The Jews did only believe for that moment, but they said afterwards, Moses may perhaps have bewitched us, for they said, Exodus xviii. 7. "Is the Lord among us or not?" And the Lord himself descended from heaven, in order that they may be convinced that Moses did not that miracle by witchcraft; and in order that they may believe for ever, Exodus xix. 9. "And the Lord said unto Moses."

Rabbi Mendel answered again, 1 Kings xviii. 39. Elijah said twice, 1 Kings xviii. 37. "Hear me, O Lord, hear me." The first "*hear me*," indicates the prayer, that God may perform a miracle; and the second exclamation of "*hear me*," signifies the prayer of Elijah to God, that God may incline the heart of Israel to believe that that miracle was not done by witchcraft, but by the hand of the Lord."

1. It is sorrowful, Rabbi Mendel, to hear you so dreadfully perverting the text, the clear text of the word of God!

Rabbi Mendel. We must accept likewise for our guide the *unwritten* word of God.

1. There is in the written word of God, not one single time alluded to an *unwritten word of God*; and Deut. iv. 2. proves that there cannot another Torah exist beside the Torah written down!

Rabbi Mendel. There is alluded to

in Exodus xxxiv. 27. "*after the tenor*" (literally, *after the mouth*.)

1. It is said, "WRITE THOU THESE WORDS; for *after the tenor* of THESE WORDS (which I have commanded thee TO WRITE) I have made a covenant with thee and with Israel."

Rabbi Mendel gave no answer to it, and replied to Zech. xiii. 7. "*Israel* is called the fellow of God," which is clear by Psalm cxxii. 8. "For my brethren and companions' sake."

1. David said this, Rabbi Mendel. You pervert the Torah with your Talmudical knowledge; and the Rabbies in the time of Jesus Christ have done the same, and he speaks on this account so strongly against the Pharisees. The whole of Moses and the Prophets are rendered into ridicule by these horrible perversions of the text! How clear and consistent with the Torah are the words of the New Testament; read it, and you shall find in it wisdom over all wisdom.

April 16, 1822. Rabbi Reuben, of the sect of the Hasidim, a gentleman, thirty-six years of age, born at Mohilev, and Rabbi Abraham Ben David Izkooish called to-day on me. He spake very reasonably indeed, and candidly, which quickened my mind again, after my soul had been brought into great sorrow by the obstinacy of Rabbi Mendel. Rabbi Reuben tried to answer to my citation of Genesis xlix. 10. by Psalm lxxxix. 19. to the end of that Psalm. Rabbi Reuben agreed then, although the sceptre of Judah seems to be departed, our hope is still not gone. I convinced him, by God's help, that his argument was not conclusive. Rabbi Reuben himself confessed that it cannot be denied that Jeremiah has predicted a new covenant, and a covenant not according to that covenant made with our fathers. Rabbi Reuben promised to call on me every other day, and converse with me for some hours; he accepted with joy a Hebrew New Testament, which he promised to read with attention.

Rabbi Hirsh Ben Zara called on me. He has been exceeding weak in his arguments, and confessed candidly that he is not able to argue with me, but he observed that he does not doubt a moment that my belief in Christ is sincere.

The young Mordecai Ben Solomon, whose father is at present in England, called on me. He is only fourteen years of age, he undertook to argue with me. Abraham Ben David, who is the whole day with me, and is reading the New Testament, became very angry about Mordecai's boldness. I said to him, "Don't hinder him to seek truth." I explained to him Isaiah liii. I referred all those Jews who called to-day on me, to Isaiah xxix. 10—14. Zechariah xix. 10. Isaiah xlii. 19, 20. You may easily perceive that Talmudical religion, is, as well as Popery, the mystery of iniquity! May the angel which redeemed me from all evil, bless Israel, and let shine the light of his countenance upon poor Israel.

Called this evening on the Patriarch of the Armenians. Many other Armenian gentlemen have been present. Several religious conversations about *Christian love* and union, and the absurdity of the Pope's pretensions, took place. Pater Paolo Tiutiungi has now already become a Missionary; he argues with his countrymen about the truth of the Gospel. I pass over with silence the idolatry practised in the holy sepulchre!

April 17, 1822. I called on the aged Rabbi Joseph, the son of Wolf; other Jews were assembled there. They told me that Rabbi Mendel tried, with some other Rabbies, to pronounce an anathema against those, who should dare any longer to argue with me, but the majority of them declared that they would not in any case take notice of the anathema of the Rabbies. Rabbi Reuben Hasid has declared publicly that he is reading the New Testament to examine it, and to tell me his candid opinion about it. Rabbi Joseph, the son of Wolf, began then to argue with me; Rabbi Jekosiel, from Safet, and others, were present. Rabbi Joseph said, God has formed Eve of the rib of Adam, to teach us that a woman cannot conceive *without* a man.

I. I admit that it cannot be in a natural way, but God, the author of nature, may suspend it, for the execution of his purposes.

Rabbi Joseph. God performs his miracles in a natural manner. God might have divided the waters in a moment, but,

in order that he may not transgress the rule of nature, he caused the sea to go back by a strong east wind, all that night.

I. I admit that the Lord may sometimes perform miracles in a natural way, and by using natural means, but we find that he did sometimes the contrary; for instance, when Elisha did awake the dead child, and Elijah brought down fire from heaven. As the first Adam was without a carnal father, so was to be the second Adam, Jesus Christ, who was to bruise Satan's head, and to make us again images of God, and by his having been born of a virgin, Isa. vii. 14. has been fulfilled.

Rabbi Joseph. In Solomon's Song, vi. 8. עלמות, are concubines.

I. That עלמות are not concubines is clear by the preceding פילגשים. The Pachas in the east educate at this time *virgins* in their Harem, who are designed for their future *concubines* or *wives*; but to that time they are shut up and *hidden* to every male, they are עלמות.

Rabbi Joseph, son of Wolf, was completely convicted, so that he candidly confessed that no Jew will ever be able to beat me by arguments; but I do, however, not believe it, and hope in the help and assistance of the Lord. I desired Rabbi Joseph to look at the interpretation of Genesis xlix. 10, given by Rabbi Simon Bar Johai, in his book, called Sohar. Rabbi Simon Bar Johai believes manifestly that the Messiah was to be a *divine* personage—Jehovah himself, he proves it in a *cabbalistical* manner, and says, that the two letters ו and ה, of which the name of God is composed, is to be found in the word שילה.

Rabbi Jekosiel, from Safet, a young gentleman, excused himself with the indisposition of his health, of his not being able to argue to-day with me.

I went in the evening again to the old Rabbi Joseph, the son of Wolf, where I met with the learned Rabbi Abraham Benjamin, the son of Shemaja, of the Polish party, and with Rabbi Jekosiel; the latter of Safet. Rabbi Abraham is perfectly acquainted with the Hebrew,

Chaldee, Arabic, and German tongues. He has travelled through Palestine, Chaldea, and Curdistan, and has been in Haran. He said to me, that he called to-day on Rabbi Joseph, for to have the pleasure of seeing and conversing with me; he is a rich gentleman; he tells me that there are 800 families of Jews in Bagdad. Rabbi Joseph, the son of Wolf, said then, let us give to you an exposition of the Sohar, composed by Rabbi Simon Bar Johai; that Rabbi was born 190 years after the birth of Christ, in Palestine; he lived twelve years in a cave, where he composed his mystic-philosophical Commentary on the five books of Moses, viz. the Sohar. At Miron, near Safet, is his grave—Jews go there and weep. The whole Sohar is written in the Chaldee tongue. Now let us hear Rabbi Joseph:—Solomon's Song, ii. 2. As the rose (not lily) among thorns, so is my love among the daughters. There are good and bad roses, and there are pious and wicked Jews! Every good rose has *thirteen* leaves; and the belief in God's power, which was given to Israel, and presented to his devout consideration, was expressed in thirteen words, which exist from the word Elohim, of Genesis i. 1, to the other Elohim of Genesis i. 2; and as the thirteen leaves of the roses are supported by five green leaves, thus the inheritance of Israel, inherited by Abraham, belief in God, are supported by the five books of Moses; and there are, therefore, five words from Elohim, Gen. i. 2, to the next Elohim of Gen. i. 3, and thus the light begins to spring out of darkness, "let there be light." A rose has farther forty-two roots, and the Shem Hamforash contains forty-two characters.

בראשית, in the beginning, the world did exist from eternity in **ראשית** *Reshit*, in the will and power of God (**בקה**), and by means of one drop the whole world, by the word of **יהי**, the world began to exist in *reality* (**פועל**), the drop is formed in the womb of the pregnant mother, in a space of forty-two days, and thus the world came out of **ראשית** into *reality* by the power of the **שם המפורש**, which contains forty-two letters; as long as the world was in **ראשית**, the world was **תהו ובהו**, a chaos. All the powers

did prosper in three days. Rabbi Joseph made an interruption in his exposition, by saying, I know that you, Mr. Wolf, think now, that thus Christ arose again on the third day; then he continued, and all things prosper now on the third day. Man was created on the sixth day, and the law was given to Moses on the sixth day of the third month; for *man* is not *man* without the knowledge of the divine will—and *man* endowed with the knowledge of God is *light*, and he is cursed without the knowledge of the light, and **מארת** (Gen. i. 14.) is therefore written without **חולם**, to indicate *light* and curse.

"Let us make the man," **נעשה אדם**; Israel answered not when the law was given to them, "All that (Exod. xxiv. 7.) the Lord has said, will we *hear* and *do*;" (**נעשה**) but they answered, "All that the Lord has said will we *do*" (**נעשה**) and **hear**. **נעשה ונשמע** for men, gone out of the hand of that being by the word of **נעשה** "we will make," they are obliged to *do*, to **MAKE** the will of God without examining it; and, therefore, before the Lord pronounced the Ten Commandments, they exclaimed **נעשה** "we will make," (Exod. xix. 8.); and that faith came upon Israel by the right of *inheritance* by Abraham, who believed, and the Lord counted it for righteousness, and "the just shall live by his faith," Habakuk ii. 4. The same has been mightily proved by St. Paul.

Rabbi Joseph. I know well that you make use of the Sohar, and of all our writings, in order that you may be able to argue with us upon our own ground; and I am persuaded that you will be confirmed in your belief by the writings of Rabbi Simon Bar Johai. We read together till two o'clock in the morning. I slept till four upon a sofa, in the house of Rabbi J., and returned to the Armenian convent.

April 18, 1822. Rabbi Reuben, the Hasid, and Abraham Ben David, called on me. Rabbi Reuben told me that he has read a great part of the New Testament, and he had now to ask me a question, To whom did the Lord promise that sign, that the virgin shall conceive?

I. To the house of David, not to Ahaz.

Rabbi Reuben did not expect that answer, and I may say, that he was not able to go on in his arguments. He observed that we ought to believe to the majority of Israel, than to those few only, who embrace the belief in the Messiahship of Jesus; for, whilst 3000 Jews have been converted by Peter, millions of Jews did not believe.

I. 600,000 Jews, who left Egypt, died in the wilderness, and Caleb Ben Jefune and Joshua only entered the Land of Promise; Elijah did still adore Jehovah, although he thought that he was left alone in Israel; and, among those millions of Jews in the time of Elijah, 7000 only have not bowed their knees before Baal. And on account of the unbelief of the Jews, that they did thus requite the Lord, and that they have lightly esteemed the rock of his salvation, Jesus Christ, the Lord, has moved them to jealousy with those who are not a people, and provoked them to anger with a foolish nation. I read with them Rom. x. Acts vii. Jeremiah xxxi. 31—34. The conversation lasted longer than four hours; and Rabbi Reuben told me, that he would call again next Sunday, and show me, by the Sohar, the present expectation of the Jews. I called in the afternoon on the Rev. Procopius. I have partly sold, partly given gratis the following quantity of the Holy Writ, with which Procopius has furnished me.

[Here follows an account of Bibles, Testaments, and Psalters, distributed.]

I received to-day a very kind letter from the Rev. Anton Dakur, Curate in the Nunnery Dir Albshara, in Mount Lebanon, who desired Bibles and New Testaments, in Arabic; and writes to me that the Most Illustrious Luigi Gandolfi, Apostolic Vicar of the Pope, residing in Aintura, has forwarded those six Arabic New Testaments and Arabic Psalters, which I have committed to him, when at Barut, for the Bishops, Ignatius Ujuri, and other priests. They desire likewise the fathers translated into Arabic. It might be very useful if the Society would translate the work of Leander van Ess, which contains the opinions of the fathers about the reading of the Holy Bible. I would then distri-

bute the copies among the Catholics in the mountains and in Damascus.

April 19, 1822. Abraham, the son of David Izkorish Stifro, from Sklov, who calls on me every day, confessed to-day, with tears in his eyes, that he is convinced that Jesus of Nazareth is the Messiah, the Son of the living God, and that he will now speak with his wife and mother about Christ Jesus the Lord. We prayed together to the God of Abraham, Isaac, and Jacob, in order that he may send his grace upon his wife, mother, and brother, that he may enable them to believe in Jesus the Messiah of Israel, the Son of God; we read together longer than two hours in the New Testament, Luke iv. Rom. iv. v. vii. and xith chapters. Abraham read for himself the Epistle to the Galatians, and that of St. Jude. He observed that the expression **בְּמִרוּחֵיכֶם** (St. Jude, verse 14.) was not a well chosen word at all.

Michael, a Roman Catholic, called on me this afternoon, and conversed with me about the faith; he seemed to believe and to feel all what I said to him about the true conversion of the heart to God, which is necessary to every man.

I remain, your's, &c.

JOSEPH WOLFF.

LETTER FROM MR. WOLFF.

Aleppo, August 2, 1822.

Dear Sir,

AFTER that I delayed three months at Jerusalem, where I conversed with my brethren about Jesus our Saviour and Lord, yesterday and to day and for ever, the increasing war between the two Pachas of Acre and Damascus, obliged me to leave Jerusalem, and to proceed on my way to Aleppo, to which journey I was encouraged by a kind letter of the amiable Benjamin Barker, Esq. who gave orders to all the agents of the British and Foreign Malta Bible Society, to furnish me with as many Bibles and Testaments as I may require of them. I distributed a great number of New Testaments at Barut, Tripolis, and Lattachio. I met at Sgorta, near Tripolis, an old, but poor Maronite, of very much light and knowledge, I gave to him twenty-three Arabic New Testaments, in order that

he may distribute them among the Maronite youth of Sgorta, and charged that old man to read with the youth these books, for which trouble I promised to him one dollar every month, his name is Yussuf Hawam.

Benjamin Barker, Esq. received me with truly brotherly affection, he furnished me before my arrival in this place with all the necessary Bibles possible; and on my arrival here, he introduced me to all the Consuls, and to the most respectable Jews, so that often hundreds of Jews called on me, to whom I gave New Testaments and Tracts, and preached to them the Gospel for hours. My project of establishing a College, has been accepted by the French, Spanish, and English Consul-Generals, and Benjamin Barker, Esq. is appointed director of the Institution. Those three Consuls, and all the European negociants of this place, have signed, and given their thanks to me for such a project; they desired me to proceed on my way to England, to arrange there the whole business, and send out masters and assistance for the fabrication of a house. All the European inhabitants of the Syrian coast would send their children there. I have beside this, the satisfaction of mentioning to you that Jew Levi, from Leghorn, quite a gentleman by education, is reading the New Testament, and is delighted with the moral precepts contained in it.

It would be very advisable if you would enter into a correspondence with Benjamin Barker, Esq. the Agent of the British and Foreign Bible Society, who is a very zealous and amiable gentleman, and who is able to give you much information about Syria and Mesopotamia.

Monsieur Lesseps, the French Consul-General of this place, whose friendship I enjoy, is a very religious and learned gentleman. He was formerly Napoleon's Ambassador in Morocco, and then Ambassador in Philadelphia; he told me that he would be likewise glad if you would like to enter with him into a correspondence. The Jews of this place are very ignorant indeed. Not far from Aleppo is a village called Fetef, to which the Jews perform their pilgrimage on account of a cavern, where, it is said, Ezra wrote a leaf of the Torah, on his journey to Ba-

bylon. With many thanks to the Rev. Owen and his family, and to Mrs. Bayford. I remain, Dear Sir,

Your humble servant,
JOSEPH WOLFF.

LETTER FROM C. L. ESQ.

Sir, *Alexandria, July 4, 1822.*

MY name may be known to you through Mr. Wolf, whom I had the pleasure of seeing here last year, so that I trust I may take the liberty of addressing you without further preamble.

The object of the present, is to accompany a letter to your address, forwarded to me by the said friend, who assures me that it is a most interesting letter from a Samaritan, of which sect there are only two hundred souls existing, at Nably, near Jaffa. He says, the writer is desirous of going to England to translate the Gospel in the Samaritan tongue.

Mr. Wolff had written to me that he should return to this place during the course of last month, but by a letter I have just received from him, dated Beirut, 12th June, he says, that he was on the point of departure, for Aleppo, in consequence of an invitation from Mr. Benjamin Barker. After an interview with whom, he should return here.

You will have, no doubt, received various letters I have forwarded to you from Mr. Wolff. By this vessel I send to the Rev. Wm. Jowett, Malta, a packet addressed to John Bayford, Esq. containing a portion of his Journals, which contain interesting details. A person better calculated for a mission to the Jews could not certainly have been chosen. To a thorough critical knowledge of their language, he unites such mild, conciliatory manners; the genuine fruits of the Gospel; that he cannot have failed making an impression where the heart has been prepared for the truth. May his mission hasten the consummation devoutly to be wished.

If I can be of any service to you in this country, I beg that you will freely command me, and believe me with much truth, Sir,

Your faithful humble servant,
C. L.

Henry Drummond, Esq.

LETTER FROM MR. WOLFF.

Aleppo, Aug. 1, 1822.

Dear Friend,

I HASTEN to give you the following accounts:—Rabbi Abraham Ben David Shleifer has professed his faith in Christ, when at Jerusalem. The whole result of my conversation with the Jewish High Priests, at Jerusalem, was this, that they perceived and became persuaded that a better spirit must exist among the Christians in England than among those in the Levant; that the Gospel does not contain the superstitious tenets which the Christians of this country practise; and they perceived that they must give to Judaism a more spiritual dress, in order to gain ground with truly spiritually minded Christians. I gained so much their confidence, that they consulted with me about their own business; they made me acquainted with the history of Jerusalem in the last century, and copied to me the poetry of their famous Rabbies, about Jerusalem's condition, which I shall send to you the next opportunity. The great Solomon Sapi-ra, who is considered as the greatest Hebrew critical scholar at Jerusalem, has written a criticism about the Hebrew New Testament and the Hebrew Bible I gave to him; but as he had not yet finished when I left Jerusalem, he wrote to me a very kind letter to Jaffa, and desired me to go back to Jerusalem; for he does not dare to trust the letter to any body else. The political circumstances of this country, the war between the Pacha of Damascus and the Pacha of Acrid, did not allow me to return to Jerusalem, according to his wish. I have distributed a thousand copies of Holy Writ at Jerusalem, which I saw to my delight to have been read by the inhabitants of Lydda, Bethlehem, Ramla, and Jaffa.

Israel Samari, one of the Samaritans of Nablus, who resides now at Jaffa, has given me lessons in the Samaritan tongue, made me acquainted with all their customs and feasts, and gave to me a manuscript, which contains the history of the Samaritans, of Jesus Christ, of Mahomed and Moses, written by a Samaritan called Hassan Alsuri; the Samaritan texts cited in this manuscript, prove the authenticity of it. Hassan Alsuri lived 500 years ago. Israel Samari promised to go to England, and

take with him a great quantity of Samaritan manuscripts. He told me that an Englishman tried to send the whole body of Samaritans to England: he meant, undoubtedly; the Right Honourable Lord Guildford. When I arrived at Barut, Mr. Laurella, the Austrian Vice-Consul, delivered to me a letter from Benjamin Barker, Esq. who gave me the kind permission of taking from the depot of Testaments, existing in the house of Laurella, as many as I liked; I accordingly did so, and sold a hundred Testaments at Barut; gave seventy copies of them to Monsignor Laurella, Vicar-General of the Pope, for Matthew Lebavv, who promised to me to distribute them in the mountains, *which he did*. I met at *Sgorta*, near Tripolis, with an old Maronite, whom I judged to be fit for becoming, by God's grace, an instrument for enlightening his countrymen; I made to him, therefore, a present of twenty-three Arabic New Testaments, and desired him to read with the boys those New Testaments; and, as he is poor, I *promised* to give him every month eight piastres. I have heard that he performs his duty punctually. Monsieur Regnault, the French Consul-General for Acrid and Saida, who is at present in Barut, is very kind to me indeed; we have had several arguments about religion; he told me that he is ready to give you any accounts you may desire from him; he desired from me a French New Testament, which I sent to him from Lattachia. I was very kindly received by Musa Elias, the British Agent at Lattachia; I lodged in his house. Soon after my arrival there the several Consuls, residing there, paid me a visit, and promised me their assistance in promoting the word of God. I partly sold, partly gave gratis, at Lattachia, I believe, 124 Arabic New Testaments and Psalters; for Mr. Benj. Barker had written to Musa Elias, to furnish me with those Testaments which are existing there. Bishop Zacharia, from Akar, wrote the British Vice-Consul, at Tripolis, that he should desire me to send to him an Arabic Bible.

I read to the Jews at Antiochia the same sermon of St. Paul, when he was at Antioch. I distributed among them three New Testaments and three Tracts. They sung to me some hymns, which they use to sing in their synagogues.

The Greek Priests, at Antioch, are very ignorant indeed. I tried to ascertain by them the certainty whether St. Peter was buried at Antioch; the answer they gave to me about it has been, that they did not live in the time of Peter.

John Barker, Esq. British Consul-General for Aleppo, who was just at that time at Swedia, six hours distant from Antiochia, was so kind as to send me a written invitation; I went immediately to him, in the company of Monsieur Vidal, the Chancellor of the French Consulate at Bagdad. I spent there two very pleasant days; for Mr. John Barker is quite a gentleman, of very good sense, much information, and a very engaging turn of mind, and takes interest in the progress of the church of God. The above-mentioned Monsieur Vidal speaks the Arabic, Turkish, French, and Italian tongues perfectly well; he may be very useful as an agent of the British and Foreign Bible Society, by giving to them accounts of the customs and religions of Chaldea.

I arrived at Aleppo the 9th of July, where I was very kindly received by Benj. Barker, Esq. the Agent-General of the British and Foreign Bible Society, in whose person I have found in every respect a true brother and fellow-labourer; wherever I came I met with depots of Testaments furnished by Benj. Barker, Esq.; he introduced me immediately to John Van Masseyk, Esq. the Dutch Consul-General, in whose house I sleep and eat, and who is a very wise man indeed, with whom I consult. Mr. Benj. Barker introduced me the next day to Monsieur Lesseps, Consul-General of France, and Knight of the order of St. Louis. That gentleman has been Ambassador of Napoleon, in Fez, in Morocco; he travelled throughout the Barbary coasts as far as Tombaktu; he was afterwards General-Consul of France in Philadelphia; and he has published several books about the government of Morocco and the Constitution of the United States of America. He is a very interesting and a very religious gentleman—he said to me, a man may be a very moral man, but the passions and corruptions of the heart can solely be subdued by the power of the Gospel. He thinks, however, that the conversion of the Jews, especially of those in the Levant, is the most difficult task which a man can undertake—and this is here

the general opinion. I was then introduced likewise to Monsieur Durighello, the Spanish Consul-General, in whose house is a Jew, called Carolo de Brandi, who was baptized at Rome. Monsieur Durighello praises his uprightness and faithfulness; I have not seen him, for he is at present in Alexandretta, sent on business by Monsieur Durighello. Mr. Benj. Barker introduced me then to Monsieur Esdra de Picciotto, the Austrian Consul-General; Eliand Picciotto, the Danish Consul; and Raphael Picciotto, the Russian Consul; all those three Consuls are Jews. They have been, outwardly very kind towards me, paid me back, like other Consuls, the visit, and promised to subscribe to my project of establishing a college for the Europeans in Aleppo. I have had several conversations with some hundreds of the Jews of this place. I distributed Tracts and Testaments, and preached to them the Gospel for hours; but I must confess that many of them are bad; they bought the New Testament from me for a very cheap price, and then did take out the table and sold the paper to Turkish druggists. Abominable felony, indeed! I prevented this proceeding by offering to them the New Testament for the whole price. All the Francs here residing called on me; and the Francs here distinguish themselves not only by their riches, but likewise by their *moral*, religious, and gentlemanlike conduct. There are not here to be found such bad fellows as at Cairo. The name of a Franc is highly respected among the Mussulmen at Aleppo, who use the proverb, “*La parola d'un Francs!*” At Cairo is, alas! the contrary case! Mr. Benj. Barker received, the first three days after my arrival, three cases of Arabic New Testaments and Psalters, which have been sold in two days. The Catholic Priests are not so much against the distribution of the word of God as those of Jerusalem. In Matthew, xvi. 17, however, is a grammatical fault, which is not to be found in the Romish edition, this is “upon this rock.” My project of establishing a college in Aleppo, for the Francs residing there, and for all those of the Syrian coast, Tripolis, Lattachia, Cyprus, Barut, Saidah, Acri, Jaffa, Alexandria, and Cairo, on the Lancasterian system, will be adopted. All the Christian General-Consuls, as Messrs. Lesseps, Barker, and Durighello, and

all the Catholic and Protestant inhabitants, have signed the project with joy; and I am desired to return to England, to get your and other kind friends' advice. Monsieur Lesseps has already given notice of it to his majesty the king of France, and to the French Embassy at Constantinople. The Jewish Consuls, displeased that we have not accepted their mean conditions, have excluded themselves from taking a part in such a philanthropic enterprise. You will soon receive the whole plan of the Institution. Monsieur Lesseps gives me likewise letters for the King's Ministers, in order that I may induce them to consult with you on this subject. The whole of Aleppo is now in joy, and thanked me for my having given to them the idea. In the project, where the three Consuls and Mr. Wolff are desired to tell Mr. Drummond and Mr. Bayford the grateful feelings of the European inhabitants of Aleppo towards them for their philanthropic feeling, I have proposed Benj. Barker, Esq. as director of the institution, which proposal was accepted. Monsieur Lesseps has been my chief patron, besides Mr. Benj. Barker, in bringing into execution my project. Monsieur Vidal, who is returning to Bagdad, has taken a copy of the project with him, to procure subscribers among the Europeans in Bagdad, and is sending copies of it to Calcutta and Persia. Mr. Vidal desires to enter into a correspondence with you. I have bought for you most valuable manuscripts.

PIASTRES.

1. The works of John Damascenus - - -	200
2. The Arabic Coran, beautifully written - -	100
3. The Hebrew Liturgy of the Caraites - - -	150
4. Two copies of the Greek Psalters in MS. with Turkish translation -	200
5. The history of the Samaritans, written by Samaritan Alsuri - - -	70
6. The Coran I sent to you by Mr. Berggren - -	100

820

You will surely not be displeased that I return, on account of the establishment of such a school, to England. Mr. Ward went for such a purpose from India to England, and from

England to America and back to England; and the situation, the climate, in Aleppo, and likewise the multitude of Europeans, and the hope that the Levantines themselves may be provoked to jealousy by it, and try to imitate us; and to have the certainty that all those boys, to whom the word of God will be given, will likewise read it; all these considerations induce me to lay at the Christians' feet on my arrival in England, and besetech them to assist in such an honourable cause. Mr. Benj. Barker is writing to you about it; and, with much thankful loves and feelings to Mr. B.

I am, your's, &c.

JOSEPH WOLFF.

LETTER FROM B. B. Esq.

Aleppo, August 1, 1822.

Sir,

MR. WOLFF's departure from Aleppo for England, *via* Malta, on a mission too laudable and philanthropic, not to strike immediately the minds of all good Christians who follow the precepts of our Lord and Saviour, gives me an opportunity of addressing myself to a person, whose life has been always devoted in doing good works to his fellow creatures, and who, for his reputed character of co-operating with great zeal in laudable enterprises, has, on the present occasion, been destined, with his much admired friend, J. B. Esq. to be protectors of an institution, which promises, one day, to be a monument in the East, of the good effect of true Christian doctrines.

You will perceive, Sir, by what Mr. Wolff will have the honour to state to you, that his proposition to establish a school in this city, for the benefit of the children of the Europeans and Christians in their service, of Syria, Palestine, &c.; and, perhaps, in due time, (according to political circumstances) may prove beneficial to the children of all the Christians in those countries, has been accepted with heartfelt joy by the European Christians of this city, and immediately a prospectus of the institution was drawn out, a copy of which will be transmitted to you by Mr. Wolff.

I cannot but too much admire the philanthropic zeal of your good friend, Mr. Wolff, who has never ceased since his arrival here, not only to exert all his faculties in the heavenly view of bringing into the right path some of the

scattered sheep of Israel, but has given me all the assistance in his power, in the distribution of about five hundred New Testaments, in Arabic, of the Propaganda edition, and six hundred Arabic Psalters, which I lately received from Malta, and which were circulated in the space of three days. The crowd of different sects of Christians, who poured upon us for the word of God, was so great, that these books might be compared to a drop of water falling into the sea, so insignificant was their number.

I feel a lively regret, that I shall be deprived, for a time, of the edifying conversations of Mr. Wolff, who seems to have been created only for the benefit of mankind, but it consoles me to think that I shall, perhaps, have soon the pleasure of seeing him return crowned with all the success desirable for putting into execution an enterprise, which his whole heart is set upon.

I need not enter into any detail of the importance of establishing a school in Aleppo, where every thing combines to render such an enterprise practicable, being well persuaded, that you are perfectly aware of the utility of an institution in the East of such a nature.

Aleppo is blest with an excellent climate, and its European inhabitants, besides their respectable character and religious turn of mind, are extremely willing to promote the welfare of the institution.

The prospectus of this school, will furnish you with further particulars on this subject; I have only to add my fervent prayers for the accomplishment of such a project for the benefit of many poor boys, who are daily brought up in the most deplorable ignorance.

I am waiting to receive the Holy Scriptures, in the Armenian language, in order to proceed on my intended journey to Armenia, a country which promises to furnish me with much interesting matter for the Bible Society.

Of all the Christian nations of the Ottoman Empire, the Armenian alone can boast of having the greatest part of its lower class of people instructed in reading and writing; and, it is indeed remarkable, the love the Armenians bear to the Holy Scriptures.

How agreeable will be the task to distribute the word of God amongst a nation which knows so well how to appreciate it.

I beg you will excuse the liberty I have taken in addressing you this letter, which I should never have done, had not Mr. Wolff removed all the fears I entertained of intruding on your goodness.

I have the honour, to be with truth and great regard, Sir,

Your most obedient servant,

B. B.

To Henry Drummond, Esq. London.

P. S. A merchant going to Merdeen and Mousol, bought of me my whole stock of New Testaments, in Syriac, amounting to fifty. I let him have them at a small price, rather than lose such a good opportunity of distributing the word of God so effectually in that part of the world.

I need not say, that I should esteem myself most happy, if at any time you would put it in my power of being useful to you in this country. B. B.

LETTER FROM A VALUABLE CORRESPONDENT ABROAD.

August 23, 1822.

THE 100 New Testaments in Jewish German, which I lately received from the Society (from the London Society's store at Berlin), have been demanded of me, I can say with truth, every one of them, with prayers and entreaties, by Jews from Poland; I have not one left.

An old learned Jew, the grandfather of E—— A——, holding up in my parlour a New Testament in his hands towards heaven, exclaimed fervently, "Sir, you may believe me, I read this book day and night." This Jew had no official business with me whatever, and stands towards me in no worldly relation whatever. He at his own impulse travels to Grodno and Wilna proclaims Jesus Christ openly, and distributes New Testaments and Tracts.

Many Jews have implored me, for God's sake, to procure for them the whole Bible in their own tongue, offering me a crown, equal to 3s. for each copy.

I answer to you for the truth of these wonderful facts as a man of credit, and a public servant; and I beseech you to call the attention of the Society to them, that it may wing its steps, that it may be free from all reproach; twice the holy man of God, Isaiah, says especially, "Make a path, make a path, open the way, take away the obstacles out of the

way of my people." In my opinion, complete Bibles are now of urgent necessity for the Jews; and it must be well if the Society will cause Bibles to be printed speedily. I think I alone could dispose of 500 copies, at 3s. per copy, besides such as should be given to poor people. The Missionaries would then find a field already prepared for the seed, and the

conduct of their business would be far easier, and more blessed in its result.

Mrs. R.'s sister continues to behave nobly, labouring hard for her bread at Lemberg, robbed of her mother's inheritance by her father, who lives there, because she adheres to the faith in Christ Jesus.

Your's, &c.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Davies, Mrs. Hoxton-square, collected by her.....	3	14	6
Thompson, Lady, Fareham, Hants.....	5	0	0
Vaillant, John, Esq. Montague-street, Russel-square	10	10	0
Whitby, Mrs. by Misses Spratt, Sherborne	0	16	0
Birmingham, St. Mary's Chapel, (Rev. E. Burn, Minister) collected after a Sermon by Rev. Legh Richmond ...	17	5	0
Brewham, Somerset, by Mrs. Dampier.....	5	10	4
Bristol Society, by Rev. W. L. Glover	300	0	0
Cambridge Undergraduates, by J. A. Stewart, Esq.	27	0	0
Castle Cary, (Rev. J. Hunt, Vicar) collected after a Sermon by Rev. C. S. Hawtrey	8	2	8
Caundle Marsh, Dorset, (Rev. — West, Minister) collected after a Sermon by him	1	8	6
Cheltenham, (Rev. C. Jervis, Vicar) collected after a Sermon by Rev. C. Simeon, deducting expences, £1. 16.	24	4	0
Do. Miss C. for Heb. Test.	50	0	0
Derby and Derbyshire Society, by George Cox, Esq.	64	14	5
Dorchester Ladies' do. by Rev. J. L. Jackson	90	0	0
Do. do. by Misses A. & H. Spratt, Sherborne	9	9	0
Gloucester do. by Rev. S. R. Maitland.....	160	0	0
Hereford, St. Peter's, (Rev. H. Gipps, Curate) collected after a Sermon by Rev. William Marsh	16	1	0
Do. Shire Hall, do. after the Meeting	54	16	3
London; Percy Chapel, (Rev. I. H. Stewart, Minister) collected after Sermons by him and Hon. and Rev. G. T. Noel, deducting expences, 17s. 6d.	61	8	6
Milbourne Port, (Rev. Mr. Owen, Minister) collected after a Sermon by Rev. W. Marsh.....	7	9	4
Newcastle under Lyme, (Rev. C. Leigh, Vicar) collected after Sermons by Rev. D. Ruell, and Rev. A. S. Thelwall	25	12	0
Pitcombe, Somerset, (Rev. J. Dampier, Minister) collected after a Sermon, by Rev. C. S. Hawtrey.....	3	7	6
Plymouth, &c. Society, by J. H. Dawe, Esq.	60	0	0
Poole, Dorset, (Rev. W. Jolliffe, Rector) collected after a Sermon by Rev. W. Marsh	18	0	0
Potton, (Rev. R. Whittingham, Vicar) collected after a Sermon by Rev. A. S. Thelwall	4	17	6
Prescot, Lancashire, (Rev. C. G. T. Driffild) collected after a Sermon by Rev. D. Ruell	9	5	0
Ridgway, Devon, Mrs. Soltau	1	0	0
Do. Collected from poor persons.....	0	5	0
Scotland: Paisley Youth's Society, by Mr. M. Moody, Treasurer	10	0	0
Sherborne, collected after a Sermon by Rev. W. Marsh.....	9	1	2
Stamford, by Mr. George Ford	2	0	0
Spalding Ladies' Society by Mrs. Gates	7	8	0
Yeovil, Somerset, (Rev. R. Phelps, Rector) collected after a Sermon by Rev. William Marsh.....	13	5	

I N D E X.

- Abraham, Visions of a Son of, 143, 269.
 Address, by Rev. J. H. Stewart, to the
 Missionaries Wendt and Hoff, 257.
 Alexandria, Mr. Wolff's Arrival at, 86.
 ——— Letter from C. L. Esq. at,
 512.
 Anniversary Meeting, the Fourteenth,
 217.
 Auxiliary Society, Formation of, at Chi-
 chester, 283.
 ——— Derby, 488.
 ——— Portsea, 283.
 Baptism of a Jew at Episcopal Chapel, 48.
 ——— of a converted Jew at St. Pe-
 tersburg, 488.
 Bardwell's, Rev. H. Statement respect-
 ing the Israelites in Bombay, 363.
 Basilicus, Reply of, to the Rev. H.
 Gauntlett on the Millennium, 49.
 ——— Thoughts on the Scriptural
 Expectations of the Christian Church,
 129, 199.
 Bergman's, (a converted Jew,) Mis-
 sionary Tour, Journal of, 404.
 Berlin Society for promoting Christi-
 anity amongst the Jews, Formation of,
 165.
 Bishop of Llandaff on the Conversion of
 the Jews, 210.
 Bristol Auxiliary Society, Anniversary
 of, 485.
 Cambridge Auxiliary, First Anniversary
 of, 239.
 Caraites Jews, 384.
 ——— Hymn, 462.
 Carmel Mount, 269.
 Chaldean Hymn, 422.
 Charles's Observations on the First Re-
 surrection, 188, 314.
 Chichester, Formation of an Auxiliary
 Society at, 283.
 Christian Churches, Viator's Visit to, 89.
 Colchester Anniversary, 388.
 Coleman's, Rev. J. N. Remarks on Rev.
 H. Gauntlett's Comment on the Na-
 ture of the First Resurrection, 5.
 Communication from a Catholic Gentle-
 man at Paris, 500.
 Conference on Jewish Subjects, 268.
 Contributions to the London Society, 48,
 87, 128, 176, 244, 303, 428, 472, 517.
 ——— by the Sunday School
 Children at Stansted, 48.
 Conversation with Jews, 391.
 Conversion of the Jews, the Bishop of
 Landaff's Remarks on, 210.
 Crowding of the Cock, 501.
 Devon and Exeter Anniversary Meeting,
 485.
 Discourse concerning the Eastern
 Tongues, Extract from, 148.
 Dorchester Ladies' Association, Anni-
 versary of, 484.
 Dresden Association for promoting Chris-
 tianity amongst the Jews, 497.
 Editors, Letter to the, by Vigil, 210.
 Evangelical Magazine, Observations on
 a Letter inserted in, relative to Rev.
 G. S. Faber's Anniversary Sermon, 392.
 Eyre's Observations on the Prophecies
 relative to Restoration of the Jews to
 their own land, 11.
 Faber, Rev. G. S. on the Millennium, 263.
 ——— Letter, Observations on, 364.
 Foreign Connections, Report of, 220.
 Gauntlett's, Rev. H. Reply to the Re-
 marks of the Rev. Mr. Coleman and
 Basilicus, 177.
 ——— Second Reply to Basilicus,
 305.
 ——— on the Millennium, 439.
 Hamilton's, Rev. G. Observations on
 Isaiah vii. 14—16, 389.
 Hebraicus, Remarks on the Observations
 of, 481.
 Hebrew Bibles, Orders from the Rabbies
 at Jerusalem to burn, 424.
 High Priest of the Rabbinites, Mr. Wolff's
 Introduction to, 155.
 Holy Spirit, on the general Outpouring
 of, 148.
 Identity of the Old and New Testa-
 ments, 137.
 Inquiry, a Difficult but most Important,
 proposed, 211.
 Israel, Revival of, (Poetry,) 302.
 Israelites in Bombay, the Rev. H. Bard-
 well's Statement respecting, 263.
 James's Second Letter on Bishop Hors-
 ley's Essay on the Hebrew Names of
 the Lord God, 69.
 Jerusalem, Mr. Wolff's Arrival at, 382.
 ——— present state of, 473.
 Jew, young, Confirmation of, 98.
 Jewess, Poor, Subscription for, 77.
 Jews, Conversation with, 391.

INDEX.

- Jews, Eagerness of, to receive the New Testament, 242, 283.
- grateful for Tracts, 79.
- readiness to receive Tracts and Hebrew Testaments, 44.
- residing on Mount Lebanon, 346.
- Journey to the North of England, 469.
- West of England, 484.
- Ladies' Work, Notice respecting the Sale of, 87, 174, 484.
- Sale of, 239, 282.
- Lebanon, Mount, Jews residing on, 346.
- Leicester Auxiliary Anniversary, 469.
- Letters from A. von der R. von V. Dusselthal, 491.
- B. B. Detmold, 492.
- B. B. Esq. 516.
- Baron Blomberg, 285.
- Becker, Mr. Warsaw, 36, 117, 170, 378.
- C. L. Esq. Alexandria, 512.
- Converted Rabbi, 289.
- Correspondent at Berlin, 286.
- ———— valuable, 517.
- Cowper, Rev. W. New South Wales, 288.
- C. S. L. Frankfort, 489.
- Doring, Rev. Mr. Elberfeld, 492.
- to the Editors, by Hebraicus, 355.
- ———— 33 391.
- from Elsner, Rev. Mr. Berlin, 73.
- Faber, Rev. G. S. on Rom. xi. 25, 477.
- Gentleman at Malta, relative to Mr. Wolff, 47.
- Gericke, Mr. Berlin, 163.
- Goldberg, Mr. J. P. Dresden, 122, 284, 454.
- Haering, Mr. Stutgard, 72.
- Jarrett, Thomas, Esq. Madras, 26.
- Knill, Rev. R. Petersburg, 283.
- Marc, Mr. Frankfort, 74, 78, 164.
- M'Caul, Mr. 44, 161, 215.
- M'Caul and Becker, Messrs. 395, 459.
- O'Neill, Mr. Stansted, 48.
- Sargon, Mr. Madras, 27.
- Smith, Mr. R. Dresden, 76.
- Thelwall, Rev. A. S. Amsterdam, 42, 286, 323.
- Viator, 329, 373.
- Wolff, Mr. 212, 511, 513.
- Literary Notices, 87, 174.
- Madras Corresponding Committee, Communication from, by Thomas Jarrett, Esq. 26.
- Mahomed Effendi, (Mr. English,) from America, Mr. Wolff's Conversation with, 243.
- Manuscript, Ancient, of the Law of Moses, 109.
- Marc's, Mr. Report of his late Journey, 493.
- M'Caul's, Mr. Arrival from Poland, 488.
- Mendel, Rabbi, Conversation with, at Jerusalem, 464, 506.
- Millennial State, On the, 267.
- Millennium, Bishop of Llandaff on, 210.
- Rev. G. S. Faber on, 263.
- Rev. H. Gauntlett on, 439.
- J. K. M. on, 267.
- Missionaries, Departure of Messrs. Wendt and Hoff, to Poland, 239.
- Missionary Student's Reply to the Rev. J. N. Coleman, 100.
- Moses, Essays on the Law of, 60, 355.
- Narrative, affecting, 169.
- Norwich Auxiliary Anniversary, 471.
- Observations on a Correspondent, 482.
- on the same Subject, 483.
- on the Prophecies relative to the Restoration of the Jews to their own land, 11.
- on the First Resurrection, by Charles, 5, 183.
- Palestine, Letter from a Gentleman in, 149.
- Plymouth and Plymouth Dock Anniversary, 485.
- Poetry, The Gospel sent to Jerusalem, 251.
- The Hebrew Girl's Lamentation, &c. 174.
- Revival of Israel, 302.
- Portsea Auxiliary Society, Formation of, 283.
- Prize Essay, 25.
- Proceedings of the London Society, 26, 72, 106, 149, 212, 282, 323, 367, 395, 445, 484.
- Prophecy, Remarks on the literal Interpretation of, 18.
- Psalms of David, symbolical Exposition of, 430.
- Publications, Report of, for the Diffusion of Scripture Knowledge amongst the Jews, 219.
- Questions, important, Remarks on, 278.
- Rabbi, Converted, Letter from, 289.
- Remarks on Bishop Horsley's Essay on the Hebrew Names of the Lord God, 1, 69.
- on an Important Question, 278.
- Important, on the literal Interpretation of Prophecy, 18.
- Rev. Mr. Gauntlett's Reply to Basilicus, 435.
- on the Observations of Hebraicus, 481.
- Reply to the Rev. J. N. Coleman, by a Missionary Student, 100.
- Report, (Fourteenth) of the London Society, 217.

INDEX.

- Resolutions passed at the (Fourteenth) Anniversary Meeting, 238.
 Resurrection, on the Nature of the First, 5.
 ————— on the First, by Charles, 188.
 ————— Second Letter, 314.
 ————— Extract from the Writings of Mede, 349.
 Revelations xxi. 1, 2, on, 277.
 Revival of Israel, (Poetry) 302.
 Romans, xi. on 483.
 Sale of Ladies' Work, 239, 282.
 Samaritan Jew, Mr. Wolff's Conversation with, 295.
 Schools, Jewish, Report of, 219.
 ————— for Jewish Children, established in India, 27.
 Seminary for the Instruction of Missionaries to the Jews, 220.
 Society for promoting Christianity amongst the Jews in Berlin, Formation of, 165.
 Stewart, Rev. J. H. Address to Jewish Missionaries, 257.
 Sunday School, (Stansted) Contribution from, 48.
 Synagogues at Alexandria, Mr. Wolff's kind Reception at, 115.
 Testimony, favourable to Mr. Wolff, in a Letter from Malta, 47.
 Thelwall, Rev. Mr. Journal of, 367, 410, 445.
 Thoughts on the Scriptural Expectations of the Christian Church, 129, 199. X
 Tracts gratefully received by the Jews, 79.
 Viator's Conversation with Jews, 94.
 ————— Letter from, 329.
 ————— Visit to the Christian Churches in Piemont, 89.
 Visions of a Son of Abraham, 143, 269.
 Waldenses, Viator's Visit to, 89.
 Warsaw, Mr. Becker's Journey to, 36.
 Wolff's, Mr. Journal, 79, 106, 150, 212, 240, 290, 333, 381, 417, 461, 502.
 ————— captured by the Arabs, 248.
 ————— arrives at Jerusalem, 382.

INDEX TO THE SIGNATURES.

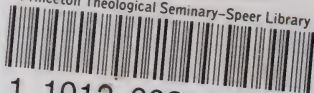
- A. von der R. von V. 491.
 Basilicus, 60, 137, 209.
 B. B. 493, 516.
 Becker, Mr. 42, 122, 173, 381, 401, 404, 459.
 Bergman, J. J. 409.
 Blomberg, 286.
 Charles, 25, 199, 303, 322.
 Christianus, 392.
 Coleman, Rev. J. N. 11.
 Cowper, Rev. W. 288.
 C. R. 501.
 C. S. L. 489.
 Deborah, 174.
 Dohna, Count, 500.
 Elsner, Mr. 73.
 Faber, Rev. G. S. 267, 480.
 Friend to the Jews, 26.
 Gauntlett, Rev. H. 188, 314, 445.
 G. H. 390.
 Goldberg, Mr. J. P. 128, 285, 458.
 H. 149.
 Haering, Mr. J. J. 73.
 Hebraicus, 355.
 I. K. M. 268.
 Israel Ben Abraham, 148, 276.
 J. A. B. 429.
 James, 5, 72.
 Jarrett, T. Esq. 27.
 John, 269.
 J. R. 483.
 J. S. 278.
 Lover of Israel, 484.
 Marc, Mr. J. D. 75, 165, 497.
 Marcus, Joseph, 290.
 M'Caul, Mr. A. 45, 47, 162, 173, 216, 404, 459.
 M. D. 438.
 Missionary Student, 106.
 O'Neill, Mr. John, 48.
 Philanastiasius, 367.
 Sargon, Mr. M. 30, 33, 35.
 Shear Jashub, 211.
 Smith, Mr. R. 75.
 Thelwall, Rev. A. S. 44, 288, 329, 373, 417.
 T. H. 481.
 Viator, 100, 333, 378.
 Vigil, 210, 395. +
 Wolff, Mr. J. 87, 117, 161, 214, 215, 290, 348, 388, 427, 511, 512.
 W. Y. K. 143.
 ב 68, 363.
 בב 391.
 ימו 484.
 ת 483.

For use in library only

I-7 v.7

Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8121